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Agnew Coll. on Baptism, No.

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T H E
D U T Y, C I R C U M S T A N C E S,
A N D B E N E F I T S
O F
B A P T I S M,
D E T E R M I N E D by E V I D E N C E.

- I. The Testimonies in the New Testament ranged under proper Heads.
- II. Those from the first Christian Writers in Dr. Wall's method improved.
- III. The Evidence of the whole summed up.

With an A P P E N D I X,
Shewing the meaning of several Greek Words
in the New Testament.

By T H O M A S B A R K E R.

Jer. vi. 16.

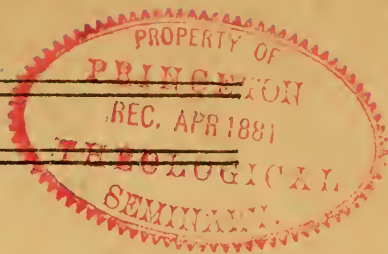
Stand ye in the ways and see, and ask for the
old Paths, where is the good way, and walk
therein; and ye shall find rest for your Souls.

Rom. xiv. 5.

Let every man be fully persuaded in his own
mind.

L O N D O N,
Printed for B. WHITE, at Horace's Head, in Fleet-Street.
MDCCLXXI.





T H E

P R E F A C E.

THERE may be some matters of opinion, wherein a Man may safely suspend his judgement, if he finds them not clearly revealed, or too deep for his understanding or leisure; and may find no difficulties in acting as a good Christian, though he be not fully satisfied about the meaning of some such propositions. But in Baptism, which is a point of Practice, the case is otherwise; it is a thing which either ought to be practised, or it ought not: either Infants should be baptized, or it should be delay'd till they grow up: the method also either ought to be by dipping or not. Many such cases might be put, wherein a man who is not satisfied which is right, will be in a great strait, if a case happens wherein he must act either one way or other. It was chiefly on this account that I examined the matter; and in the search I aim'd to keep clear of all prejudice, which like an Ignis fatuus is so apt to mislead men; ask'd of God assistance in my enquiry, and endeavour'd to conform my opinion to the evidence, not to reconcile the evidence to my

a 2

opinion.

opinion. How far I have succeeded in the search of truth, they who are willing to lay aside their prejudices also are the best judges. Mean while I write for no party, but commend and censure all, according as they seem to me to follow or oppose what is right.

The method of examination which I take is that of evidence only, not of supposition and uncertain inferences; for Baptism is not a thing in it's own nature good, but the whole duty and benefit of it arises from the command of Christ; before that command was given, if a man was wash'd he was not the better, nor if unwash'd ever the worse; but it is no longer indifferent when commanded: whatever the Son of God has order'd ought to be done, and in such a manner as he order'd it, and no other: I desire therefore to find by testimony, as all distant facts must be proved, what practice the Apostles established in the Church, in consequence of the directions which Christ gave them. The most authentick witnesses of this are his own immediate Disciples; nor can the opinion of any later writers, however eminent or numerous, be allow'd, if they contradict what the Apostles plainly declare. The practice of the first ages is however a good president when not inconsistent with the Apostle's directions, and often explains more fully, what their writings contain only in short; and may help us to trace the gradual rise of those errors which arose in later times. And the nearer a person lived to the Apostle's time, the better evidence he is; for the doctrine and practice of the Churches

were

were at first agreeable to the opinion of their founders, or the Apostles would in their epistles have corrected what was wrong, as Paul did some errors of the Corinthians. Therefore a particular description of the practice of one primitive Church would be a good example; but the early writers as well as the Apostles are very short, and contain more exhortations to virtue and perseverance so necessary in those times of persecution; than descriptions of ceremonies which were then universally known, though since disputed. They wrote indeed more largely in the 2d, 3d, and still more in the 4th century; but as some errors soon began and increased in the Church, their opinions, though very proper to be known, must be received with caution, and compared with the New Testament, and one another, to find out which are original and universal, and which innovations, local or personal. Particularly when the empire became Christian, and many embraced the religion, not from real conviction but worldly views, such a spirit of heat, contention, and even persecution of one another, soon spread among the believers in him, who would have his disciples known by their love of one another, as greatly weakens their authority, and makes the opinion of any time after the 4th century, to be of little weight.

For the better discovery of the truth, I have divided the following tract into three parts; in the first all the texts of the New Testament relating to each circumstance of Baptism are brought together, and placed in such order as

seemed most distinct, remarking at the end of each section what it is they teach, without building on other authors, nor indeed much mentioning their opinions, except sometimes as illustrating what is there said. The 2d contains extracts from the Fathers methodized in the same manner, with remarks on the meaning, design, and fitness of what they say; and on what Dr. Wall and Gale infer from it; on whom I have made my remarks rather than on more modern writers, because they principally proceed in the same method as I do by evidence, and laying together all that the ancients say methodically before the reader. And I generally conclude each author with a summary, of what seems to me to have been his opinion, whether it was right or wrong. In these extracts I distinguish both the time and place where the author lived, to trace Chronologically and Geographically the rise and progress of any error which sprang up. In this manner I have examined the three first centuries pretty strictly, and endeavoured to omit no material testimony, whether already quoted by others or not; those from Clement of Alexandria are almost all new, being an author scarce mentioned by others, though writing about the very subject, and more express for instruction before Baptism than most of them. I have not indeed examined so strictly the larger writers of the 4th century, quoting little (except from Cyril) but what others had already done; yet I think enough to shew how errors arisen before, proceeded to their full establishment. At the end of the 1st part,
and

and in the whole 3d, I have summed up methodically the doctrine before extracted: and as the authors in the 2d part sometimes differ in opinion, I have endeavoured, by distinguishing how the practice varied in different ages and countries, to shew how so great a change was gradually brought in; a material point, yet little taken notice of by others. On each head I quote the authorities I go on, or if there are too many to quote all, some of the chief, generally preferring the oldest: and as the ceremonies used in Baptism appear from Cyril of Jerusalem to have increased, I will not affirm that all those I mention were used at all times and places; but reckon up what seem to me to be best attested, and quote the authorities, so that every one may judge for himself whether there is evidence enough for the use of them or not. And I have added at the end an Appendix, shewing the meaning of several Greek words.

The strong impression the first principles received in childhood make on the mind of man, greatly hinders the discovery of the truth in this and many other cases, and but few overcome that prejudice; which, like a colour'd glass, tinges all objects seen through it. By this false light was Dr. Wall, a very good man in himself misled; for though I greatly approve of, and imitate his method, of quoting the several writers in order of time, yet whoever reads his remarks on the quotations, will plainly see their aim is not so much to search out the author's real opinion, as to reconcile it to the practice of Infant Baptism, which

which he firmly believed to be right. By the same rudder, only set the contrary way, his opposer Dr. Gale was turn'd aside, who though he well detects many false colourings in Dr. Wall, is not clearer from the like himself; his aim being not as a moderator, to shew where he had hit or miss'd the truth, but as a pleader to say what he could for the cause he espoused. And I must own, though I am nearer his opinion as to the fact, yet I like Wall's methodical way of writing, better than Gale's irregular one, from which his plan of separate letters can hardly be kept clear. But while I complain of the power of prejudice over others, some will perhaps say to me, are you any clearer from it yourself? It may be I am not a proper judge in my own case: but having taken all the proper precautions, of diligent search, careful examination, and application to God for direction, which either Prudence or Religion dictate; and having no interest to suppose the Church of England, whose service I constantly attend, is in an error, unless where it really appears to me to be so; I hope to be found for the most part clear, and to stand excused before God and man, if I have any where fallen into an involuntary mistake.

Persons of all degrees of application may use this treatise as follows; those who read only for amusement, and would without much trouble know my opinion, may find it summed up in the last chapter of the 1st part, and in the whole 3d; under the title of *Abstract of the doctrine*; to which may be added the extract at the end of each number, and each author.

author. Whoever adds to this a cursory reading of the quoted authorities, may know in some measure the reasons for my belief. But there is employment for any one who will be at the pains to search the matter to the bottom; let such an one compare all the quotations with the originals, and the context of the places, as also the numbers of the tract itself, quoted in the margin as giving light to one another; and mark down where what I say is true, and if any thing appears wrong wherein it is so: and if by so doing he can shew that I have either omitted or misinterpreted any material evidence, I shall, as I seek only the truth, allow he has so far invalidated what I here say; but shall not think myself concerned to contend with any objections of Hypothesis only, and strained arguments from the supposed fitness of the thing, unless grounded on ancient authority; since I look on the whole obligation as arising from Christ's command, and confine myself entirely to evidence, which is the only way to determine what depends solely on matter of fact.

The Plan of the whole book is as follows. Baptism is consider'd as a thing in its own nature indifferent, but a duty on men because commanded by our Saviour, and therefore to be done in such a manner, and such only, as he has commanded. To find out which, all the texts relating to Baptism are here quoted; not first laying down the doctrine, and then picking out texts to support it, but all that relate to each circumstance of Baptism are brought together, and endeavoured to be placed in the

clearest order ; and on viewing the whole, the meaning is set down at the end of the number: and before any other old writer is examined, the substance of the doctrine of the New Testament is summed up at the end of the first part. The other Christian writers are quoted in the second part, in order of time, and mentioning also the country where each lived ; and all each author says is ranged under several heads in the same manner as in the first part ; the author's meaning set at the end of each number, and generally his whole opinion summed up before I proceed to the next writer. In the 3d part the doctrine of the whole is summed up in order, and the opinions where different compared together ; to find what was the original practice, and where and how alterations arose, which seem to be these. That original sin is not a Scripture doctrine, but came in gradually afterward, and gather'd strength by time. That all Christians must be baptized in due time, but that those only were baptized at first, who were old enough to understand and believe the doctrine, till by baptizing children younger and younger, Baptism of infants came in, first in the Western church, and afterward in the Eastern: the doctrine of original sin, and practice of Infant baptism keeping equal pace. The several ceremonies used in Baptism are also reckon'd up: Forgiveness and divine assistance are the benefits of baptism; and an open profession, and persevering in virtue the duties of it.

P A R T I.



The Doctrine of the New Testament
concerning Baptism.

C H A P. I.

Of John's Baptism.

I.

MAR. i. 4, 5. John baptized in the wilderness, and preached the Baptism of repentance for the forgiveness of sins. — They were all baptized of him in the river Jordan, confessing their sins.

Luke iii. 3. Preaching the Baptism of repentance for the forgiveness of sins.

Mat. iii. 6. And were baptized of him in Jordan, confessing their sins.

Act. xiii. 24. John having preached before his coming, the Baptism of repentance to all the people of Israel.

Luke iii. 7, 8. Then said he to the multitudes who went forth to be baptized of him, — Bring forth fruits worthy of repentance.

John came according to the prophecies as the Is. xl. 3. forerunner of Christ, to prepare men to receive Mal. iii. 1. their expected Messiah: this he did by calling them to repentance; not a feigned one, but such as should bring on a thorough change of life, and entire forsaking of all former sins. As an emblem of which purity, and of the forgiveness of their past offences, he washed them with water: and it does not appear that he baptized any, but such as repented of and confessed their sins.

2.

John i. 19, 20, 23. This is the testimony of John,—he confessed—I am not the Christ,—I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah.

Mat. iii. 11. I baptize you with water unto repentance, but he who cometh after me is mightier than I.

Luke iii. 16. John answered—I indeed baptize you with water, but there cometh a mightier than I. Mar. i. 7.

John i. 15, 29, 30, 33, 34. He who cometh after me is preferred before me, for he was before me.—John seeth Jesus—and saith,—this is he of whom I said, after me cometh a man who is preferred before me, for he was before me.—I knew him not, but he who sent me to baptize with water, the same said to me, On whomsoever thou shalt see the Spirit descend and remain on him, that is he who baptizeth with the Holy Ghost, and I saw and bare witness that this is the Son of God.

Mat. iii. 13, 14. Jesus cometh—to John to be baptized,—but John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

Act. xix. 4. John baptized the Baptism of repentance, saying to the people, that they should believe on him who was coming after him, that is, on Christ Jesus.

John baptized into the belief of a Saviour to come; at first not by name, for he knew him not, but after he was made known to him by the visible descent of the Spirit upon him, he testified that Jesus was he; who far exceeded him in nature and office, being the Son of God, and who without, all possibility of being deceived, would judge the

Mat. iii. 12. people, and reward or punish them according to their deserts, giving the Holy Ghost to his faithful followers.

Mat.

3.

Matt. iii. 11. I baptize you with water unto repentance,—He shall baptize you with the Holy Ghost and with fire.

Mar. i. 8. I baptize you with water,—he shall baptize you with the Holy Ghost. Luk. iii. 16.

John i. 33. He who sent me to baptize said,—This is he who baptizeth with the Holy Ghost.

Act. xix. 2. We have not yet heard whether there be any Holy Ghost (*yet given*).

John vii. 39. For the Holy Ghost was not yet (*given*), because Jesus was not yet glorified.

Act. i. 5. John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. 116

xi. 16. I remember'd the word of the Lord how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

As the Baptism of John was only to repentance and amendment of life, preparative for and referring to the Messiah to come, so it was effectual only to those ends; it did not convey the Holy Ghost, nor his extraordinary gifts: John did no miracles nor his disciples, and for the Holy Ghost refer'd them to him who should come after him, nor was that given till the establishment of the Gospel after Christ's ascension. 79, 90 Joh. x. 41. xvi. 7.

4.

Act. xviii. 25, 26. Apollos was instructed (*κατηχησμεν*) in the way of the Lord,—and taught diligently,—knowing only the baptism of John.—Aquila and Priscilla took him, and expounded to him the way of God more perfectly.

xix. 1—5. Paul—finding certain disciples said to them, Have ye received the Holy Ghost since ye believed? they said to him, We have not even heard whether there is an Holy Ghost (*yet given*). He said to them, To what then were ye baptized? they said,

To John's baptism. Then said Paul, John indeed baptized the baptism of repentance, saying to the people that they should believe on him who was coming after him, that is on Christ Jesus: hearing that they were baptized into the Name of the Lord Jesus.

34

Though Christian baptism might not be repeated, that of John being only into the belief of a Saviour not then come, was not esteem'd compleat; for Paul directed the disciples, who on John's authority believed in the Messiah as now come, to be baptized again into the belief of Jesus Christ, who by the last testimony of John, as well as by the Prophecies and his own works, had been fully proved to be he.

90, 104

Joh. i. 29.
iii. 2.

5.

Mar. i. 5. And were all baptized in the river Jordan. Mat. iii. 6.

John iii. 23. John was baptizing in Ænon near Salim, because there was much water there.

Mat. iii. 16. And Jesus being baptized went up straightway out of the water.

Mar. i. 9, 10. Jesus—was baptized of John into Jordan (*εις τον Ιορδανον*) and straightway coming up out of the water.

84, 90
60

John always baptized where there was much water, perhaps always in the river Jordan; from which, and the mention of Jesus's *coming up out of the water* after being baptized, it seems to follow that he dipped those he baptized.

6.

Mar. i. 4. John preached the Baptism of repentance for the forgiveness of sins. Luke iii. 3.

John i. 31, 33. He should be made manifest to Israel, therefore came I baptizing with water.—He who sent me to baptize said &c.

John vii. 40, 41. 25, 26, 27. Why baptizest thou if thou art not the Christ, nor Elijah, nor that Prophet? John answered them, I baptize in water, but—one cometh after me,—whose shoe latchet I am not worthy to unloose. Aft

Act x. 37. The word publish'd through all Judea, —after the Baptism which John preach'd.

John, who was call'd (ὁ βαπτιστής) the baptizer, be- 278
cause noted for and the beginner of that practice, came 62
by the command of God, preaching forgiveness by 90, 114
Baptism: *a doctrine entirely new*; for pardon before Heb. ix. 22.
was only to be had by sacrifices. The Pharisees there- Lev.
fore sent to enquire who he was, that set up such an throughout.
innovation? and if he was neither the Christ, Elijah
of whose coming before the great and dreadful day Mal. iv. 5.
of the Lord Malachi spake, nor that prophet like Deut. xviii.
Moses, (of whom they seem not aware that he was 15.
the Christ) what right he had to do so. John an- 90
swer'd, *the command of God*, as a servant come to
prepare the way for the Messiah, who though ap-
pearing after him, was far before him both in time
and dignity; by whose perfect judgement all must Luke iii. 9.
now stand or fall, and who would give his faithful
followers the Holy Ghost, for which John's baptism
was only a preparation.

7.

John iii. 22, 23, 25, 26. Jesus and his disciples
came into the land of Judea, and there he continued
with them and baptized; and John also was baptiz-
ing.—And a question arose between some of John's
disciples and the Jews about purifying:—and they
came to John saying, Rabbi, he—to whom thou
barest witness—baptizeth, and all come to him.

iv. 1, 2. The Pharisees heard that Jesus made
and baptized more disciples than John; though Je-
sus himself baptized not, but his disciples.

Before John's baptizing ceased, Jesus having
been baptized by him, did also baptize by the mi-
nistry of his disciples; with the same kind of *prepa-* 19, 79
rative baptism, as John's I suppose, and not with
proper *Christian baptism*; for Christ said he would Luk. v. 33
not appoint the particular ceremonies of his religion —39.
till the full establishment of it, which was not till
after his resurrection; and the gift of the Holy 32
Ghost

Joh. vii. 39. Ghost the effect of Christian baptism was not till the
 xvi. 7. same time ; and as it is said that *all men came to him*,
 it seems as if he baptized more than his immediate disciples. The dispute between John's disciples and the Jews about purifyng, might arise not from Christ's baptizing again those whom John had baptized before, but that the Jews objected, that the peculiar office of baptizing which John had set up, was now practised by another also, of which it appears John disciples were jealous.

C H A P. II.

Of the necessity of Baptism,

8.

1 Pet. iii. 21. **B**APTISM doth also now save us.
 Act. xxii. 16. **B**e baptized and wash away thy
 sins.

Eph. v. 26. That he might sanctify it, cleansing it by the washing of water in the word.

1 Cor. vi. 11. But ye are wash'd, but ye are sanctified.

Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies wash'd with pure water.

Tit. iii. 5. He saved us by the washing of Regeneration.

John iii. 3, 5, 6. Unless a person (*τις*) be born from above, he cannot see the kingdom of God,—unless a person be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

The method which Christ has appointed for admitting men into his Church, and cleansing their former sins, is Baptism. And notwithstanding all Gale's quotations and arguments, that *τις* sometimes

times means a few persons out of a larger number, yet I think it is plain that *τὸς* in John iii. means a certain person, any one who will become a Christian, and that no one unless he be born of water and the Spirit is enter'd into Christ's church, nor entitled to the peculiar rewards promised to it: for as our Saviour argues, from a *natural birth* can spring only a *natural life*, to a *spiritual one* a renewal by *the Spirit* is required. This may suffice in answer to Mr. Emlyn's previous question, whether Baptism is at all necessary to the *children of Christians*, or only to *converts*? which I look on as a good argumentum ad hominem, concluding against those who argue from the supposed Jewish proselyte baptism, but nothing further. A child then, born of Christian parents, educated in Christianity, attending the service and practicing the precepts of it, as far as an unbaptized person may, cannot be call'd a compleat Christian *till he is baptized*; and what reward such an one dying before baptism will receive, depends on the undeclared good pleasure of God.

But because the kingdom of heaven is promised only to Christians, to conclude with Augustin and his followers, that all must perish, who without their own fault fail of being baptized is without ground: all the promises in the Gospel are made to the *doers of God's work*, to him who *pleaseth God*, to him who *keepeth the commandments*, to him who *resists the devil*, and to him *who overcometh*, &c. Again, all the threatnings are against the *committers of wickedness*, against *murderers, drunkards, hypocrites, enticers to sin*, &c; but I know of no declaration in the whole New testament, what shall be done with those who never knew good from evil, were never exposed to temptation, were never put to any trial of their obedience, nor ever had any opportunity to do or refuse their duty. This therefore which can be known only by Revelation, let us not presume to determine ourselves, but be content to leave them to their merciful creator, well

81

50,73

18

74

115

121

61

Jam. i. 25.
Heb. xi. 6.
Mat. xix. 17.
Jam. iv. 7, 8.
Rev. iii. 5.
Rom. i. 32.
Gal. v. 21.
Mat. xxiv.
51.
xviii. 6.

2 Efd. v. 33. knowing that we are far short, than that we should
viii. 47. love God's creature more than he who made it.

Austin's opinion seems built on a supposition that there is no mean between the perfect joys of Heaven, and the intolerable torments of Hell; whereas
Joh. xiv. 2. our Saviour says in his father's house are many mansions. There we find palms and white robes for the Martyrs; everlasting life for faithful Christians, yet here one star differeth from another star in glory; there is room for such as having had no other light have lived up to the Law of nature; and a place for those to whom little being given not much will be required; as there is also for children who never saw light. So also we find few stripes for those who knew not their Lord's will, many for such as despised it; there is the judgement, the council, and hell-fire; the portion of the hypocrites, where is weeping and gnashing of teeth, and everlasting fire prepared for the Devil and his angels; to every one according to his works.

But though such as never heard are not required to believe, nor those who cannot know expected to practice, I say nothing in behalf of such as being grown capable of both, causelessly delay their own baptism; they are to be look'd on as neglecters and despisers of what God has appointed, *'to their own master they must stand or fall.'*

58, 111.

Rom. xiv. 4.

9.

Mat. xxviii. 19, 20. (*Μαθητεύσατε*) Convert all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

Some would translate *μαθητεύσατε* *disciple* all nations, as if it refer'd to what follows, making them disciples by baptizing; but on comparing the use of the words, it appears that *μαθητεύω* never means any discipling but what comes by teaching, yet is something further than teaching, that is to persuade and convince

264.

113.

convince by it. *Μαθητης* also whence it is derived means 264.
one taught, either an immediate follower of Jesus,
or one who by what he heard and saw was con-
vinced that he was the Christ; yet men were call'd
so on less belief before Christ's resurrection than
afterward.

C H A P. III.

Of original sin.

IO.

Gen. viii. 21. **M**AN's heart is evil (or prone to
evil) from his youth.

If. xlviii. 8. Thou wast call'd a transgressor from
the womb.

Pf. lviii. 3. The wicked are estranged from the
womb, as soon as they are born they go astray and
speak lyes.

Eph. ii. 3. We were by nature the children of
wrath, even as others.

Rom. v. 12, 14, 18. By one man sin entered into
the world, and death by sin, and so death came on
all men for that all have sinned;—Death reign'd—
even over those who had not sinned in the likeness
of Adam's transgression.—By one offence judgement
came on all to condemnation.

Pf. li. 5. Behold I was shapen in wickedness, and
in sin hath my mother conceived me.

Job xiv. 4. Who can bring a clean thing out of
an unclean one? not one. (*in the Septuagint*) Who
shall be clean from pollution? not one, if his life
on earth should be but one day.

Baptism being known to be for forgiveness, Pæ-
dobaptists have search'd what sins infants can have
to be forgiven. I therefore here lay together those
texts which seem most to favour the doctrine, that
man

man is born not in a *frail* but *sinful* state, not that I think they were ever intended to prove it; the design of several being to reprove that careless or corrupt education, by which too many are brought up in wickedness from the first dawn of reason. That in Ephesians plainly relates not to what they were by birth, but in what he calls the state of nature before conversion, as opposed to the state of grace under the Gospel: Whitby and Locke shew that that in Romans, relates only to the condemnation fallen on all mankind, in the loss of immortality for Adam's transgression, Death being the punishment threaten'd to, and executed on that offence. Those

91. in Job and Psalms have been laid more stress on, but surely it is unlucky that the chief proofs of a supposed Christian doctrine, and of a pollution to be cleansed by Baptism, should be in writers who lived 1000 or 1500 years before that revelation was made, or the purification appointed. The words of Job from the Hebrew are not to this purpose, the

48. context being about the shortness and uncertainty of man's life, scarce about the wickedness of it, much less when it began to be so; it is the Septuagint that is quoted by the advocates for this doctrine, but if that means more, it must be by way of parenthesis, that life is not only short but frail, and that we are daily liable to sin: It is actual sin that David is begging pardon for in the 51st Psalm, and that no less than Adultery and Murder, and he urges that being born of a frail nature, perfection must not be expected from him.

II.

Ecclus xv. 11, 12, 17. Say not, it is through the Lord that I fell away, for thou shouldst not do the things which he hateth.—Say not, he hath caused me to err.—Before man is life and death, and which ever he chuseth shall be given him.

Eccles. vii. 29. God made man upright, but they have sought out many inventions.

Jam. iv. 17. To him who knoweth to do well and doth it not, to him it is Sin.

Mat. vii. 26. Every one who heareth—and doth not, shall be liken'd to a foolish man.

Jam. i. 13, 14. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, and he tempteth no one: but every man is tempted being drawn away of his own Lust.

Rom. i. 20, 21, 32. They are without excuse, because knowing God they glorified him not as God.—Knowing the judgement of God (that they who do such things are worthy of death) not only do them, but have pleasure in them who do them.

Sin in the Scripture notion is a *wilful* preferring our own desires to God's command, that therefore in which *the will* had no share cannot be sin. To say then that a new born infant, who is just such as God thought fit to make him, is frail, exposed to temptation, and liable to fall by it, is only confessing we are not angels: But to suppose such an one *sinful at birth*, which cannot be his own choice, is I think making God the author of Sin; unless you join with it Origen's notion of a former state, which be it true or false we have at present nothing to do with, as we are not conscious of it. 61.

12.

Mat. xviii. 3, 4. Except ye be converted and become as children, (*παιδια*) ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this child, he is the greatest in the kingdom of heaven. 47, 80

1 Cor. xiv. 20. Be not children (*παιδια*) in understanding, but be as little children (*νηπιαζετε*) in wickedness. 119.

1 Pet. ii. 1, 2. Laying aside all wickedness,—as new born babes (*αρτιγεννητα βρεφη*) desire earnestly the sincere milk of the word.

Luke xviii. 16, 17. Suffer children to come to me,—for of such is the kingdom of God,—Whoever shall

shall not receive the kingdom of God as a child, shall by no means enter into it. Mar. x. 14, 15. Mat. xix. 14.

Mar. ix. 34, 36, 37. They had disputed by the way which should be the greatest:—and Jesus taking a child set him in the midst, and embracing it said to them, Whosoever shall receive one of such children in my name receiveth me. Luk. ix. 46, 47, 48.

49, 72.

Our Saviour and his apostles here speak of children as such, being innocent, teachable, and free from corrupt passions, and direct all who would fit themselves for the rewards of heaven, to endeavour to become as humble, unprejudiced and free from sin as they are: but neither here, nor in any other place that I know of, ever speak of them as sinful before they could distinguish good from evil, nor are these places in my mind consistent with such a doctrine.

19.

C H A P. IV.

The Qualifications for Baptism.

I 3.

Mat. xxviii. 19. **C**ONVERT all nations, baptizing them.

27.

John i. 12. As many as received him, to them gave he power to become the sons of God, even to them who believe on his name.

Act. viii. 37. If thou believest with all thy heart thou mayest, (*be baptized*): and he answer'd—I believe that Jesus Christ is the Son of God.

73, 81.

x. 43, 44, 48. Through his name whosoever believeth on him shall receive forgiveness of sins,—the Holy Ghost fell on them,—He commanded them to be baptized.

xix. 4, 5. John baptized—saying—that they should believe on him who was coming after him,—hearing this they were baptized.

ii. 38, 41. Repent and be baptized—for the forgiveness of sins;—they who gladly received the word were baptized.

iii. 19. Repent ye therefore and be converted, that your sins may be blotted out.

xvi. 31, 33. Believe on the Lord Jesus Christ, and thou shalt be saved,—and he was baptized.

xviii. 8. Many of the Corinthians hearing, believed and were baptized.

viii. 12, 13. When they believed Philip—they were baptized.—Simon himself believed and was baptized.

xvi. 14, 15. Lydia's heart the Lord open'd,—and when she was baptized.

All the Baptisms mention'd in the Acts of the apostles, are of such as the first baptized persons must needs be, who hearing the word preach'd, believed and voluntarily enter'd into the Church. 47, 74.
When any moved by the apostles words cried out *What must I do to be saved?* the answer was, Believe, *Act. xvi. 30.*
repent, and be baptized for the forgiveness of sins; and the apostles in consequence laying their hands on them, they received the Holy Ghost. 103.
In the case of Cornelius indeed God thought fit to convince the Jews of his accepting the Gentiles, by giving them the Spirit before baptism. Nothing is said of baptizing converts infant children, unless it be included in the general expression of *baptizing households*, 16.
which will be consider'd hereafter. But if repentance from dead works, and faith toward our Lord Jesus Christ, are *without exception made* the qualifications for Baptism, and forgiveness and the gift of the Holy Ghost, its proper and immediate consequences, then none seem capable of it but those 29, 32.
who have sins to be forgiven, can make confession of their faith, and are capable of receiving the Holy Ghost.

14.

55, 85.

Heb. vi. 1, 2. The foundation of repentance from dead works, faith toward God, the doctrine of Baptisms, and laying on hands.

Rom. x. 10. With the heart there is belief unto righteousness, and with the mouth confession is made unto salvation.

1 Tim. vi. 12. Lay hold on eternal life to which thou art call'd, and hast profess'd a good profession before many witnesses.

2 Tim. i. 13. Keep to the form of sound words, which thou hast heard of me.

Rom. vi. 3—6. So many as were baptized into Christ Jesus,—are buried with him by baptism,—that we should walk in newness of life,—and shall be in the likeness of his resurrection.—Our old man is crucified with him,—that henceforth we should not serve sin.

Gal. iii. 27. As many as have been baptized into Christ, have put on Christ.

Col. ii. 11, 12. Putting off the body of the sins of the flesh,—buried with him by baptism, in which also ye are risen with him.

Eph. i. 13. In whom also believing ye were seal'd with the holy Spirit of promise.

These Epistles were written many years after the establishment of the Churches, when they consisted partly of converts, and partly of children born to and bred up in Christianity; and must therefore be directions suited to the general course of religion: yet we find the same descriptions of the qualifications and effects of Baptism as before in the Acts. They are summed up together in order thus, Repentance, Faith and the consequent confession of it, Baptism, and Laying on of hands: And that *so many* as were baptized had put off sin, been buried and risen again with Christ, and engaged for obedience. These are things inconsistent with infancy, and yet no exception is made; nor indeed I think allow'd:

precip-

63, 74.

75.

precipitating Baptism before the qualifications can be had, seems to suppose the outward form to be the principal part of baptism, which in the apostles opinion was not so, as I shall further consider hereafter. 62.
35.

15.

Act. xxii. 16. Arise and be baptized.

ix. 18. And (*Saul*) arose and was baptized.

So far as an argument can be drawn from one instance, we find that Saul, though confined and blind for three days, was not baptized as Novatian in bed, 103. but arose to be regularly baptized.

16.

Act. xvi. 15. (*Lydia*) was baptized and her household.

31—34. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house; and they spake the word of the Lord to him, and to all that were in his house—and (*the Jaylor*) was baptized, he and all his straightway:—and he rejoiced, believing in God with all his house.

1 Cor. i. 16. I baptized also the household of Stephanas.

Some have supposed from these texts that infant children were baptized along with their parents. Therefore I have examined in the Appendix what 267. the meaning of the word is, and find it used of a family at large, without regarding particularly whether every one was meant or not. It is said that the Nobleman's, Jaylor's, and Crispus's households believed, Cornelius's fear'd God, the Jaylor's had the word spoken to them, and were exhorted to be saved, Cornelius's should be saved by hearing Peter, that salvation was come to Zaccheus's, and of persons who subverted whole houses; of these Infants while such are undoubtedly incapable. Therefore though Stephanas's household was probably baptized with him, Lydia's was expressly so, and the Jaylor's were *all* baptized at once, no certain conclusion can thence be drawn, whether there were or were not any young

young children among them: nor is it said whether *all* of Lydia's and Stephanas's households were baptized; the Jaylor's indeed was, but they were also *all* capable of hearing and believing, which is said of them as much as baptizing is.

17.

1 Joh. ii. 12, 13. I write unto you children (τεκνία) because your sins are forgiven you.—I write unto you children (παῖδια) because ye have known the father.

54, 82.

18, 255.

The sins of children as opposed to fathers, being here said to be forgiven, probably they were baptized before manhood; and so far as this text goes, which is not express, it is against those who delay it till full age or even longer, as too many of the Antipædobaptists do; but the age they were baptized at does not appear. Those here mentioned had understanding, else his writing to them were useless; the word (τεκνία) alone fixes no time, being used of persons of whatever age, as opposed to their ancestors whether immediate or remote; the persons in these two verses are sons as opposed to fathers, and children to young men; yet all were of some considerable age, the children (παῖδια) as opposed to young men, being said to have known the father.

18.

Rom. xi. 16. If the first fruit be holy so is the lump, and if the root be holy so are the branches.

1 Cor. vii. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

Mr. Emlyn in his *Previous question* quotes these texts to shew that Christian children need no baptism; and they are I think the best he can produce, as seeming to speak of a race *purified by descent* from a pure stock; yet I think by no means sufficient to set aside a practice constantly used from the first (*as see*

see above). Nor indeed is that in Romans spoken of 8
 Baptism at all, but as the context proves, to shew
 that the Jews though rejected for a time, were not
 utterly cast off. Dr. Wall on the contrary quotes W. 68.
 that in Corinthians to prove that they then baptized
 the infant children of Christians: but we may ob-
 serve that the unbelieving party is said (ἀγιάσαι) to
 be made holy, in the same manner as it is said the
 children (ἀγία εἰναι) are holy, which must not there-
 fore be interpreted inconsistently. Now I think none
 will say, either that the unbelieving party needs no
 baptism, or that the believing party's faith fits him
 for it; that therefore must not be said of the child
 so born. Nor can it mean that such a child is *born*
fit for baptism, for an infidel's child bred up by
 Christians, is fitter for that than a Christian's child
 in the hand of infidels; as Wall well argues that a
 Pædobaptist would not refuse a child brought by a W. 380, 381.
 Christian, though its parents were Heathen. If the
 meaning be, that a child having one Christian pa-
 rent will probably be brought up a Christian, and
 believe, receive and do what he ought, the fact may
 be true, but we must elsewhere learn *what is to be*
done, and when. If any suppose that because the
 children are said to be holy, they were sanctified
 while they were children, that is what I said above, 17
 but did not quote this text there as too indirect to
 trust to: beside (τεκνον) the word here used is not con-
 fined to young children, but means a person's child of 249
 whatever age, τέκνα τῶν Ἀβρααμ means all the Jews, 250,
 τέκνα τῶν Θεῶν those who serve God, τέκνα τῆς πόλεως the 251 252
 inhabitants of a City, and children as opposed to
 grown men and women, or a familiar expression 254
 where there is no real relation. But the meaning
 of the text appears to me to be this; Paul in this
 chapter tells the Corinthians, that they should marry 1 Cor. vii. 39.
only in the Lord, and elsewhere *Be not unequally* 2 Cor. vi. 14.
yoked together with unbelievers; but he here explains
 himself, that he does not mean those who were mar-
 ried before conversion should part, in that case he
 C. advises

advise the believer not to part in hopes of converting the other, for that there was nothing unlawful in the union, nor were their children ever the worse, but might probably be brought up Christians, either by the conversion of the unbeliever, or at least by their own care and instruction, Christianity being so much more reasonable, agreeable to unprejudiced minds, and favour'd of God than heathenism.

19.

Mar. x. 13, 14, 16. They brought to him children (*παιδια*) that he might touch them, but his disciples rebuked those who brought them;—but Jesus was displeased and said to them, Suffer children to come to me and forbid them not, for of such is the kingdom of God;—and taking them in his arms and laying his hands on them, he blessed them.

82 Mat. xix. 13, 14. Then were brought to him children, that he might lay his hands on them and pray, and his disciples rebuked them; But Jesus said, Suffer children and forbid them not to come to me, for of such is the kingdom of heaven.

Luk. xviii. 15, 16. And they brought to him infants (*βρεφη*) that he might touch them, and his disciples seeing it rebuked them; but Jesus—said, Suffer children (*παιδια*) to come to me, and forbid them not, for of such is the kingdom of God.

John iv. 2. Though this does not appear to me to relate to Baptism at all, yet I take notice of it, as having been often quoted, and used in the Baptism of infants as if it did; because Jesus here permits children to be brought to him, and declares such to be fit for heaven; but it is neither said nor hinted that they were baptized; if they had come for that, they should rather have been brought to the Disciples, for they were the baptizers: If then they had been used to baptize children by Christ's command, and these had come for that, it is absurd to suppose they would have turn'd them back as coming without cause: further, Christian baptism and the gift of the Holy Ghost,

7, 79

Ghost, was not till after Christ's resurrection. The reason here given for their coming, and probably the only one, was to be blessed of Christ, which the disciples thought was giving him a needless trouble. I have already consider'd our Saviour's commending the innocence of children, as overthrowing that *constant companion of Infant baptism*, the notion that children come *impure* into the world; which our Saviour and his apostles seem to foresee and caution against. 77, 95

But some will reply, ' If Christ says not that children are sinful and *need Baptism*, here is a two edged sword, he commends their innocence, therefore *they deserve it*, whoever is fit for Christ's blessing is fit for baptism.' But hold there, not so fast; Innocence whether with or without baptism, is a good qualification for God's favour; but Baptism is always mention'd as requiring Repentance, conveying Forgiveness, containing declaration of Belief, and promise of Obedience, none of which can be done before understanding; and the common form of Infant baptism supposes all these things necessary, by ordering them to be done by deputy: but I do not find any where in the whole New testament that another's belief and confession is sufficient. On the whole, since there is no express direction or example of baptizing Infants, since they are plainly incapable of Repentance and Faith, which are always spoken of as the *necessary qualifications* for baptism; and since, being always mention'd as innocent and examples of it, they want not Forgiveness the *constant effect* of baptism; there seems to be neither room nor occasion to give it to them. 12 49, 72 63 13, 14 47, 49

C H A P. V.

Of the Baptizers, and the Form of Baptism.

20.

John iii. 22. **J**ESUS and his disciples came into Judea, and there he tarried with them and baptized.

iv. 1, 2. The Pharisees heard that Jesus made and baptized more disciples than John : Yet Jesus himself baptized not, but his Disciples.

iii. 26. (*The disciples of John*) said to him,—behold, he to whom thou barest witness baptizeth, and all come to him.

Act viii. 12, 13, 16, 17. (*The people of Samaria*) when they believed Philip preaching—were baptized.—Simon also himself believed, and being baptized continued with Philip.—Only they were baptized in the name of the Lord Jesus.—(*Peter and John*) laid their hands on them, and they received the Holy Ghost.

38. They went down both into the water, both Philip and the Eunuch, and he baptized him.

x. 48. (*Peter*) commanded them to be baptized in the name of the Lord.

xix. 5, 6. They were baptized into the name of the Lord Jesus; and Paul laying his hands on them, the Holy Ghost came on them.

i Cor. i. 14, 16, 17. I baptized none of you but Crispus and Gaius,—and the household of Stephanas,—for Christ sent me not to baptize, but to preach the Gospel.

It plainly appears here, that it was not always the principal person present who baptized, but the proper officer of the Church, probably the Presbyter, who performed most of the religious Services.

For

For it was *not* *Jesus*, but *the disciples* by his direction who baptized in John iv. It is not said that *Peter* baptized Cornelius and his Friends, but *he order'd* them to be so. *Paul* plainly did not baptize John's disciples at Ephesus; and he says expressly he baptized few, his office being to convert, as that of the ministers of the church was to perform the offices; the superior however completing it by laying on of hands, as we find Paul did. Yet there is no express declaration here who should baptize, nor whether Deacons were to do it; from the account of their institution, and their office when spoken of appearing quite an inferior one, it seems to me most probable they did not, which is the express opinion of Ignatius, a very early writer. Philip the deacon indeed did baptize; but I cannot form a general rule by the example of one, who having extraordinary gifts might not be confined within the ordinary rules of his rank; he being call'd an evangelist because a great preacher of the Gospel, and had four daughters who prophesied, that is I suppose preach'd, as women did at Corinth, which yet Paul says was unlawful in ordinary cases.

103.

Act vi. 3.

56

53.

Act xxi. 8,

9.

1 Cor. xiv. 3.

xi. 5.

1 Tim. ii. 12.

2 I.

Mat. xxviii. 19. Baptizing them ($\epsilon\iota\varsigma$) into the name of the Father, and of the Son, and of the Holy Ghost. 63 84

Act viii. 16. Only they were baptized into the name of the Lord Jesus.

xix. 5. They were baptized into the name of the Lord Jesus.

x. 48. He commanded them to be baptized ($\epsilon\nu$) in the name of the Lord.

ii. 38. Be baptized every one of you ($\epsilon\pi\iota$) at the name of Jesus Christ.

Rom. vi. 3. So many of us as were baptized into Jesus Christ, were baptized into his death.

Gal. iii. 27. As many of you as were baptized into Christ have put on Christ.

1 Cor. i. 14, 15. I thank God, I baptized none of you but Crispus and Gaius, lest any should say that I baptized into my own name.

57, 94

Baptism is to be perform'd into the name of the Father, Son, and Holy Ghost. Into the belief of and obedience to *one God and father of all*, who is from

1 Cor. viii. 6. *everlasting to everlasting*, of whom are all things.
 Ps. xc. 2. *And one Lord Jesus Christ by whom are all things*, the
 Rev. xix. 13. *Word of God*, who was in the beginning with God, and
 Joh. i. 1, 2, *was God*. Who in the fulness of time was made
 14. *flesh and dwelt among us*, died for our sins, and rose
 Gal. iv. 4. *again for our justification*, to whom all power is gi-
 Rom. iv. 25. *ven in Heaven and on earth*, who is the *one Media-*
 Mat. xxviii. *tor between God and man*, and ordained of God to
 18. *be the judge of Quick and dead*, to reward every
 1 Tim. ii. 5. *man according to his works*. And of the Spirit of
 Act. x. 42. *truth which proceedeth from the Father*, the Com-
 Mat. xvi. 27. *forter*, whom whoso hath not *he is none of Christ's* ;
 Joh. xv. 26. *who beareth witness to Christ*, and worketh in all
 Rom. viii. 9. *holy souls*, according to the several gifts which he
 1 Joh. v. 6. *divideth to every man severally as he will*.
 1 Cor. xii. 11.

It does not appear that where it is only express'd being *baptized into the name of the Lord*, any different method of baptizing is meant from the command to baptize *into the name of the Father, Son, and Holy Ghost* ; nor that the Gentiles worshippers of false Gods, were baptized into the belief of the true God, his Son, and Spirit ; but the Jews already believers in the true God, only into the name of Christ as being the new revelation, a notion which some persons have taken up : But all were I think baptized distinctly into the three several names, and the other is only a shorter way of expressing the same thing, the belief in the *one Mediator* being the *peculiar doctrine* of Christianity. And being baptized into the name of the Lord, is without distinction used of Cornelius and his companions, the Ro-

mans and Galatians; as well as the people of Samaria, the Jews gathered together to Jerusalem out of all nations, and those who had been already baptized of John.

22.

Act. viii. 38, 39. They went down both into the water, Philip and the Eunuch, and he baptized him. And when they were come up out of the water,— 47, 50

Rom. vi. 3, 4, 5, 8. So many as were baptized into Christ Jesus were baptized into his death; therefore we are buried with him by baptism into death. —If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—If we are dead with Christ, we believe that we shall also live with him. 55 116 53

Col. ii. 12, 20. Buried with him in Baptism, in which also ye are risen with him.—If ye be dead with Christ,— 57

iii. 1. If ye are risen with Christ seek those things which are above.

2 Tim. ii. 11. If we be dead with him, we shall also live with him.

Heb. vi. 2. The doctrine of Baptisms.

As I concluded from John the Baptist's baptizing where there was much water, that he dipped the person baptized, so I think Philip did the Eunuch, for they also *went down into* the water, and *came up out of* it. And it seems to have been the practice of the first Christians so to do; for they say, we are all dead and buried with Christ, and risen again with him in Baptism; of which the going under, and rising again out of the water was a proper representation; they being thereby in a figure planted in the likeness of his death and resurrection. And that they were dipped three several times into the three several names, seems intimated where the *doctrine of Baptisms* (not of Baptism) is spoken of as one of the fundamentals of Christianity. 5 31 23 57, 84

C H A P. VI.

Of the several Ceremonies of Baptism.

23.

Eph. iv. 22, 24. **T**HAT ye put off (αποθεσθαι) —the old man which is corrupt,—and put on (ενδυσασθαι) the new man, which after God is created in righteousness.

Col. iii. 9, 10. Having put off the old man with his deeds, and put on the new man, who is renew'd in knowledge.

ii. 11, 12. In putting off (απεδυσει) the body of the sins of the flesh,—buried with him in Baptism.

Rom. xiii. 14. Put ye on the Lord Jesus.

Gal. iii. 27. As many as have been baptized into Christ, have put on Christ.

1 Pet. ii. 1. Putting off (αποθεμενοι) therefore all wickedness.

Col. iii. 12. Put on therefore—bowels of mercy.

The several ceremonies of Baptism were to put men in mind of the several Christian duties: as their being dipped was to represent the death and resurrection of Christ, and their own dying to sin, and rising again to newness of life; so putting off their cloaths in order for it, reminded them that they must

lay aside their old lusts, as entirely as *he that is dead hath ceased from sin*, and enter on a new and holy course of life, represented by putting on a white garment.

24.

Rom. x. 9, 10. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.

vi. 3. So many as were baptized into Christ Jesus were baptized into his death.

1 Pet. iii. 21. The answer of a good conscience toward God.

Act. viii. 37, 38. I believe that Jesus Christ is the Son of God ;—and he baptized him.

1 Joh. iv. 15. Whoever shall confess that Jesus is the Son of God, God abideth in him and he in God.

2 Tim. i. 13. Hold fast the form of sound words 85 which thou hast heard of me.

Heb. x. 23. Let us hold fast the confession of faith without wavering.

The person baptized first declared his belief of the principles of Christianity : the form here is very short, *I believe that Jesus Christ is the Son of God* : and it was into the belief of Christ's death, and that God had raised him from the dead. More particulars may be seen in other authors about this confession, which probably was not made in the same words, at all times and places. 98, 116

25.

Eph. i. 13. In whom believing, ye were seal'd with the holy Spirit of promise.

iv. 30. Grieve not the holy Spirit of God by which ye were seal'd.

2 Cor. i. 21, 22. He who confirmeth us with you into Christ and hath anointed us is God ; who hath 85 also seal'd us, and given us the earnest of the Spirit.

v. 5. Who hath given us the earnest of the Spirit,

1 Joh. ii. 20, 27. Ye have an anointing from the holy one.—The anointing which ye have received from him abideth in you.—The anointing teacheth John xiv. 26. you of all things.

These several places seem to refer to the custom so often mentioned by early writers, of anointing 99 the baptized person with *Oil* or *Ointment*, to represent the gift of the Spirit they were to receive, that Act. x. 38. hence .

48, 51. hence several old writers call Baptism by the name of *the Seal*: as it is often call'd sealing, being as it were the confirmation, assurance and conveying of the Spirit, by compleating Baptism which gives a right to it; and is therefore said to be the earnest of the Spirit. 2 Cor. i. seems to distinguish between the anointing and sealing as if two different actions, as 57, 116 the Apostolick Constitutions, Recognitions, and Cyril do, who say that one was done before the dipping, and the other after it: but the other texts do not appear to make the same distinction, and rather speak of the anointing as what convey'd the gift of the Spirit, which was the proper effect of the Sealing at the completion of baptism. This however not 32 being clearly determined in the New testament, must not be positively fixt here.

26.

57 Heb. vi. 2. The doctrine of Baptisms, and laying on of hands.

2 Tim. i. 6. Exert the gift of God which is in thee by the laying on of my hands.

104 Act. xix. 5, 6. They were baptized,—and Paul having laid his hands on them, the Holy Ghost came on them.

viii. 14—17. The apostles—sent Peter and John, who—pray'd for them that they might receive the Holy Ghost; for he was yet fallen on none of them, only they were baptized.—Then laid they their hands on them and they received the Holy Ghost.

85 *Laying on of hands* succeeded Baptism, wherein the principal person present, if considerable enough, laid his hands on the new baptized, and pray'd for the Holy Ghost upon them; hereby their Baptism was compleated, and the then usual signs of the gift of the Spirit appear'd. If a sufficient officer of the Church was present, this was done immediately; if not one or two were sent afterward. Whatever inferior might perform Baptism, this laying on of hands 20

hands was reserved for the chief officers of the Church; *Apostles* are the only persons mention'd as giving it, yet I doubt not *Bishops* might also do it, or it must often go undone. Whether *Priests* also might is not said, but Philip a *Deacon* though endued with extraordinary gifts did not venture to perform it, for Peter and John went from Jerusalem to Samaria for that end. Yet where it could not otherwise be had, either Philip might give it, or it was not thought absolutely necessary, for the Eunuch who saw no other, when baptized went on his way *Act.viii. 39.* rejoicing.

Laying on of hands was always accompanied with prayer, and sometimes fasting, begging of God the assistance of the Holy Ghost; and was used not only in Baptism, but whenever persons were appointed to any solemn office, either for a time or for life; whether of a Christian in general at Baptism, or of any office in the Church as at Ordination, or when call'd *Act.vi. 6.* to go on some especial preaching of the Gospel; and *xiii. 3.* in these cases was done by the body of the Apostles if present, or by the body of the Church at other times; for Timothy received the laying on the hands *1 Tim.iv. 14.* of the Presbytery, or as it seems explain'd afterward, of Paul in conjunction with the Church where *2 Tim.i. 6.* Timothy was ordain'd.

27.

Rom. viii. 15, 17. Ye have received the spirit of adoption whereby we cry Abba father.—And if children, then heirs.

Gal. iv. 5, 6, 7. That we might receive adoption. *68, 73*
And because ye are Sons, God hath sent forth the spirit of his son into your hearts crying Abba father.—And if a son then an heir of God through Christ.

iii. 26, 27. For ye are all the sons of God by the faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ. *74*

Eph. i. 5. Having foreordain'd you unto the adoption by Jesus Christ.

John i. 12. As many as received him, to them gave he power to become the sons of God.

i Joh. iii. 1, 2. That we should be call'd the children of God,—Now are we the children of God.

v. 1, 4, 18. Every one who believeth that Jesus is the Christ is born of God ;—Whatsoever is born of God overcometh the world ;—every one who is born of God doth not sin.

iii. 9. Every one who is born of God doth not commit sin ;—he cannot sin, because he is born of God.

By faith in Christ men come to Baptism, whereby
116, 119 they become adopted sons of God, are received into his family, and entitled to his inheritance ; which privilege they retain as long as they give proof of their being sons of God by not committing sin. And in token of their adoption by Baptism, they immediately on receiving it call'd on God as their father by repeating the Lord's prayer. This last though only strongly hinted at in Romans and Galatians, is
57, 85 more expressly and distinctly mention'd by other writers.

28.

60 Rev. iii. 4, 5. Thou hast a few names even in
116 Sardis, which have not defiled their garments (*ἱμα-
τια*), and they shall walk with me in white for they are worthy. He who overcometh the same shall be clothed in white garments.

Jude 23. Hating even the garment (*χιτῶνα*) spotted by the flesh.

Rev. xvi. 15. Blessed is he who watcheth and keepeth his garments.

iii. 18. Buy of me—white garments, that thou mayest be cloth'd.

xix. 8. It was given her (*the Lamb's wife*) to be cloth'd in fine linnen (*βυσσινον*) clean and shining ; for fine linnen is the righteousness of the Saints.

14. The

14. The armies in Heaven follow'd him on white horses, cloath'd in fine linnen white and clean.

iv. 4. About the throne—I saw twenty four elders sitting, cloath'd in white garments.

vi. 11. White robes (*σολαι*) were given to each of them (*the martyrs*).

vii. 9, 13, 14. A great multitude standing before the throne, and before the Lamb, cloath'd in white robes.—These cloath'd in white robes who are they? —These are they who are come out of great affliction, and have wash'd their robes, and made them white in the blood of the Lamb.

Other writers say, they used in the ancient Church to put on the new baptized person a white garment, with a charge to keep it pure; to represent that as they were now cleansed from all their former sins by Baptism, so they must by a steady course of virtue keep themselves clean, and undefiled with any sin: and to this custom John and Jude seem plainly in these several places to refer. And as the Collect and Epistle for Easter even seem to hint at the once usual custom of baptizing on that day, so perhaps Whitsunday had originally it's name, from the new baptized appearing then in their white garments. But the Martyrs are more particularly said to be cloath'd in white, and to have wash'd their robes, by the pardon and reward they have gain'd by suffering for Christ's sake; and the expression is also different, for when spoken of Christians in general, they are call'd (*χιτωνα* and *ιματια*) the common inward and outward garments; of the glorified Church (*βυσσινον*) fine linnen; but of the martyrs they are call'd (*σολαι*) robes, as they are elsewhere said to be crown'd and carry palm branches.

111

29

30

Rev. ii. 10.

vii. 9.

Herm. Sim.

viii. 2.

C H A P. VII.

Of the Duties and Benefits of Baptism.

29.

51, 86 Act. ii. 38. **B**E baptized for the forgiveness of
sins.

99, 116 xxii. 16. Be baptized and wash away thy sins.

1 Cor. vi. 11. But ye are wash'd, but ye are sanctified.

Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies wash'd with pure water.

63, 94 By Baptism thus regularly perform'd a full pardon was granted for all former sins, that the fear of punishment for what was past being taken away, they might be the more encouraged to serve God for the future. So that washing the body with pure water was not only the initiating Rite into the Christian church, but significant of the cleansing of the soul from sin, which was the genuine effect of it, as by the white garment they were reminded of the necessity of persevering in holiness, which was required of all faithful Christians.

62, 116

28

30.

47 Heb. x. 23. Let us hold fast the profession of our
faith without wavering. iv. 14.

94 Rev. ii. 13. Thou holdest fast my name, and hast not denied my faith; even in those days wherein Antipas was my faithful martyr. iii. 8.

Mat. x. 32, 33. Whosoever shall confess me before men, him will I confess also before my father which is in heaven; but whosoever shall deny me before men, him will I also deny before my father who is in heaven. Luke xii. 8, 9.

Mar,

Mar. viii. 38. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his father, with the holy angels. Luke ix. 26.

Rev. iii. 5. He that overcometh—I will confess his name before my father, and before his angels.

2 Tim. ii. 12. If we suffer we shall also reign with him, if we deny him he also will deny us.

2 Pet. ii. 1. Will bring in destructive heresies, even denying the Lord who brought them.

Rom. vi. 6. Our old man is crucified with him, 116
that the body of Sin might be destroy'd, that we should no longer serve sin.

Gal. v. 24. They who are Christ's have crucified the flesh, with its affections and lusts.

ii. 20. I am crucified with Christ.

1 Pet. ii. 24. That we being dead to sin should live to righteousness.

Rom. vi. 11, 12. Reckon yourselves dead to sin, 109
but alive to God.—Let not sin therefore reign in 58
your mortal body.

Tit. ii. 14. That he might purify to himself a peculiar people, zealous of good works.

Rom. viii. 5. For they who are after the Flesh, mind the things of the flesh; but they who are after the Spirit, the things of the spirit.

A Christian must continue to make open profession of his faith as long as he lives; being neither ashamed to own it lest men of loose principles should despise him as singular or credulous, nor afraid to do so even though he should be call'd to suffer for it. And as they were baptized into the belief of Christ crucified, so they were themselves to crucify their old man, that is to mortify and forsake their old worldly lusts; Perseverance in holiness being indispensably required of the baptized, who having now 51, 100
renounced the Devil and all his works, must for the
future

future live only to God by righteousness. For as fleshly lusts are suited to the corrupt state of such as are led by the desires of the flesh, so are the spiritual virtues of religion to such as profess the care of their souls, in obedience to the command of the father of Spirits.

31.

57 John iii. 5. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

47 2 Cor v. 17. If any one be in Christ he is a new creature.

63, 68 Tit. iii. 5. By the washing of the new birth.

1 Pet. i. 3. Hath begotten us again unto a lively hope.

i. 23. ii. 2. Being born again not of corruptible seed, but of incorruptible;—as new born babes (*ἀπλῆγεννητὰ βρέφη*) desire the sincere milk of the word.

Gal. vi. 15. In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature.

Rom. vi. 4. So we also should walk in newness of life.

22 Baptism is call'd a being *born again*, for as they
23 were said to dye and be buried with Christ, so the
life they then enter'd on, from the *purity* and *holiness*
required of Christians, in opposition to the
wordly mindedness of unconverted men, is said to be
an entrance into a new state, into which they are to
be as it were *created afresh*; and as babes new born
of the spirit or of incorruption, were to have no-
thing at all to do with their former courses, but
75 must be ready without prejudice, to learn and con-
form to the rules of that state they now enter'd
on, in a steady course of *Holiness*, after the ex-
ample of God and Christ.

32.

Act. ii. 38. Be baptized—and ye shall receive the gift of the Holy Ghost.

Tit. iii. 5. By the washing of Regeneration, and renewing of the Holy Ghost.

Act. xix. 5, 6. They were baptized,—and Paul laying his hands on them the Holy Ghost came on them. 85, 86

viii. 16, 17. They were baptized,—then laid they their hands on them and they received the Holy Ghost.

x. 47. Can any man forbid water that these should not be baptized, who have received the Holy Ghost? 75

Eph. i. 13, 14. In whom believing ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance.

Gal. iv. 6. Because ye are sons, God hath sent forth the spirit of his Son into your hearts.

Rom. viii. 15. Ye have not received the spirit of bondage,—but—of adoption.

1 Cor. ii. 12. We have received not the Spirit of the World, but the Spirit which is of God.

xii. 13. We have been all made to drink into one Spirit.

Eph. iv. 30. Grieve not the holy Spirit of God by which ye were sealed.

2 Cor. i. 22. Who hath sealed us, and given the earnest of the Spirit. v. 5.

1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

Rom. viii. 9, 11. if any man has not the Spirit of Christ he is none of his.—If the Spirit of him who raised up Jesus dwell in you—

1 Cor. vi. 19. Know ye not that your body is the temple of the Holy Ghost,—which ye have of God?

We have seen above the strict obedience required of Christians. That there might be no pretence it 30

99

25

1 Thes. v.

19.

Wisd. i. 5.

is too much for frail nature, the gift and assistance of the Holy Ghost is promised to all faithful Christians, who is to dwell in them, and enable them to do the will of God ; and this gift is so certain to all true believers, that it is made the token of our acceptance ; and whoever has it not, does not belong to Christ. The time of giving it is when Baptism is compleated, when being adopted we are received into God's family ; and we enjoy it so long as we continue members thereof, that is, till by wilful disobedience we drive him from us ; by which we are said to grieve or quench the Spirit, for he will forsake those who grow wicked, and dwell only with *the pure*.

33.

1 Cor. xii. 13. For by one Spirit we were all baptized into one body, whether Jews or Greeks.

Rom. xii. 5. We though many are one body in Christ, and each of us members one of another.

Gal. iii. 28. There is neither Jew nor Greek,—bond nor free,—male nor female, for ye are all one in Christ Jesus.

Eph. ii. 15. That he might make in himself the two into one new man, so making peace.

iv. 1—5. Walk worthy of the calling by which ye are called ;—forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one spirit,—one faith.

Phil. i. 27. That ye stand fast in one spirit, striving together with one soul for the faith of the Gospel.

John xiii. 34, 35. A new commandment I give you, that ye love one another ;—by this shall all men know that ye are my disciples.

1 John iii. 11. This is the message which ye have heard from the beginning, that we should love one another.

Eph.

Eph. v. 2. Walk in love, as Christ also hath loved us.

iv. 30—32. Grieve not the Spirit—by which ye are sealed;—let all bitterness—be put away;—be kind one to another—as God hath forgiven you in Christ.

Col. iii. 13, 14. Forbearing one another, and forgiving one another,—as Christ hath forgiven you.—Above all things put on Charity, which is the bond of perfectness.

One great instance of the virtue required of Christians, is an universal Good-will and Affection one toward another; to this corrupt nature being too much averse, it is enforced by the example of the great love of Christ toward us; who also makes it the mark by which to know who are truly his disciples. And Baptism shews the great fitness of it, for thereby we all become members of that one Body of which Christ is the head; and as per- Eph. iv. 15, sons of the same family have one common interest, and 16. the different members of the same body a fellow feeling in each other's ease and pain, so should all 1 Cor. xii. Christians have a sincere desire of, and endeavour 26. to promote each other's welfare without grudging. This, though necessary toward all, is particularly urged in the case of the old animosity between Jews and Gentiles, that being the chief ground of quarrel at that time.

C H A P. VIII.

Separate circumstances of Baptism.

34.

Eph. iv. 5. **T**HERE is one Lord, one Faith, 87
one Baptism.

Heb. vi. 4, 6. It is impossible for those who were once enlightened,—and have been made partakers of

the Holy Ghost,—if they fall away, to renew them again unto repentance.

51 x. 26. If we sin wilfully after having received the knowledge of the truth, there no longer remains any sacrifice for sin.

94 2 Pet. ii. 20, 21. If having escaped the pollutions of the World, by the knowledge of our Lord and Saviour Jesus Christ, and being again entangled therein they are overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than—to turn from it.

58, 100 Baptism compleated as above, though necessary to
 Heb. x. 10, all believers, might be repeated to none: the
 14. pardon obtain'd by it was full and entire through
 36 the once offering of Christ; but if those so enlighten'd fall from the truth, there remains no other sacrifice for sin, nor can they renew their title to Christ's by a fresh baptism, though they repented.
 28, 31 This further enforces that necessity of *Perseverance* I have mentioned; for it is much better not to have
 Luk. xii. 47. known, than not to continue in the way of righteousness. As Baptism is the only entrance into the
 8, Church, so we can enter but once; as for lesser
 87 51 human infirmities, a *true Repentance* and amendment is the way to reconciliation.

35.

107 1 Pet. iii. 21. Baptism also now saves us, not the putting away the filth of the flesh, but the answer of a good conscience toward God.

Rom. x. 10. With the heart man believeth unto righteousness, and with the mouth confession is made to Salvation.

Heb. x. 22, 23. Having our hearts sprinkled from an evil conscience, and our bodies wash'd with pure water, let us hold fast the confession of our faith without wavering.

8 Though none could be a compleat Christian without Baptism, wherein the person was dipped in
 water,

water, yet the washing was by no means look'd on as the *principal* part of the ceremony ; but the person's sincere *confession of faith*, and resolution of obedience at baptism, arising from true repentance : this is what Paul lays the main stress on, and Peter calls the answer of a good conscience, which he says is what saved a man in baptism ; all the outward action without this he considers as of no spiritual benefit at all, but only as a putting away the filth of the flesh. Hence I think appears the impropriety of the present form of private baptism, wherein children are allow'd to receive the washing, or rather sprinkling in the name of God, without any confession of faith at all, yet said by the Rubrick to be *lawfully* and *sufficiently* baptized ; in direct opposition to Peter, Paul, and I think to all ecclesiastical antiquity whatever.

62, 86

103, 115

36.

Heb. vi. 4, 6. It is impossible for those who were once enlightened, (*φωτισθέντας*)—If they fall away, to renew them again. 119

x. 32. Remember the former days, in which having been enlighten'd (*φωτισθέντες*) ye endured a great fight of afflictions. 55
34

Justin Martyr, Clement of Alexandria and others, call baptized persons (*φωτισθέντας*) enlighten'd, because they thereby received the Spirit, which enlighten'd and guided them into all truth : and the word is used in the same manner in these places ; for in the first it is joined with *tasting the heavenly gift*, being made *partakers of the Spirit*, and as what *cannot be renew'd* ; and in the other as what exposed them to persecutions. 63, 75
99

Luke xii. 50. I have a Baptism to be baptized with, and how am I straiten'd till it be accomplish'd.

Mat. xx. 22, 23. Are ye able to drink the cup which I shall drink, and to be baptized the Baptism which I am baptized?—Ye shall indeed drink

my cup, and be baptized the Baptism which I am baptized. Mar. x. 38, 39.

The sufferings which were to fall on Christ are here call'd a sort of Baptism, as afflictions here and elsewhere are figured by drinking a cup. But these places do not properly relate to Baptism, unless that which was call'd *Baptism of blood*, wherein they shew'd their belief and trust in Christ by dying for his sake, as in Baptism they did by open profession. Yet the case here is not quite parallel, for Christ had been baptized long before, but those were said to be baptized in blood, who laid down their lives for the truth, before they had an opportunity of being baptized.

37.

Gen. xvii. 10. Every manchild shall be circumcised. 11. It shall be a token of the covenant between me and you. 14. The uncircumcised manchild—shall be cut off from his people, he hath broken my covenant.

Acts vii. 8. God gave Abraham the covenant of Circumcision. John vii. 22. Rom. iv. 11.

Gal. v. 3. Every man who is circumcised is a debtor to do the whole law. Rom. ii. 25.

Rom. iii. 1, 2. What profit is there of Circumcision?—that to them were committed the oracles of God.

Pf. cxlvii. 19, 20. He sheweth his word unto Jacob;—he hath not dealt so with any nation. Eph. ii. 12.

Jer. ix. 25. I will punish the circumcised with the uncircumcised.

58, 62 Gal. v. 6. In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love. Acts xv. 1—29. xxii. 21.

1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God.

Col.

Col. iii. 11. There is neither Greek nor Jew, circumcision nor uncircumcision. Rom. x. 12.

Gal. v. 2. If ye be circumcised Christ shall profit you nothing.

Col. ii. 11, 12. Ye are circumcised with the circumcision made without hands,—buried with him by baptism.

Rom. ii. 29. Circumcision is that of the heart. 62

Phil. iii. 3. We are the Circumcision, who worship God.

Circumcision was to the Jews a token of the covenant, that they should be separated from all other nations to the worship of the true God, and obedience to his whole Law, which was reveal'd to them only. This distinction of Jew and Gentile ceased in Christ, as Circumcision also did: Those are now the people of God who worship and obey him. *Circumcision of the heart made without hands*, is a separating ourselves from sin, as Jews were separated from Gentiles; and Baptism being now the token of the covenant, by which we are join'd to God and engaged to holiness, we are said to receive this figurative circumcision by it.

C H A P. IX.

Abstract of the above Doctrine.

38.

JOHN the Baptist as foretold by the prophets, 1
came to prepare Israel by repentance and confession of Sins, for receiving their expected Messiah; and baptized in token of forgiveness, on a promise of future obedience: and referred his followers to 2
Jesus (after he was made known to him) as the Saviour

3 from whom they must expect extraordinary gifts: for
 the Holy Ghost was not given in John's Baptism,
 (who came only as a servant to prepare the way) nor
 4 indeed till after Christ's ascension; therefore though
 Christian baptism might not be repeated, it was
 5 given to those who had been already baptized by
 John. He dipped those he baptized, for he always
 6 did it where there was plenty of water. He was
 the *first preacher of Baptism*, and forgiveness by it,
 Sacrifices being the only way to that under the Law
 of Moses; the Pharisees therefore ask'd, what right
 he who was not the Messiah had to set up such an
 7 innovation, to which he replied, the command of
 God, as his forerunner. Jesus's baptism also in
 John iii and iv. seems to have been of the same pre-
 parative kind as John's; for he would not appoint
 the ceremonies of his religion till its full settlement,
 nor was the gift of the Spirit, which belongs to
 Christian baptism, till after his ascension.

39.

8 All Christians whether converts or natives must be
 baptized, none are entitled to the peculiar christian
 rewards without it; but those who without their
 own fault miss of it, must be left to the mercy of
 God, who loves his creatures better than we do, and
 best knows what they deserve. All God's promises
 are to Obedience, and all his threatnings against
 Disobedience; but as he *has not told us* what he
 will do with those who were never capable of either,
 we *cannot possibly know it*: God has prepared vari-
 ous degrees of rewards and punishments according
 to men's deserts, and will allot them such a state as
 best suits their condition. As for those who after
 they may know their duty, neglect being baptized,
 they are despisers of God's command, let them look
 9 to it. *Μαθητεω* means to convert by instruction, and
 is used of no discipling but what comes by that.

40.

The texts brought to prove *Original Sin*, are I 10
 think when compared with the context, either no-
 thing at all, or too indeterminate to support it; on
 the contrary the scripture doctrine is, that nothing is 11
 Sin but what is *wilful*, which in a newborn infant
 it *cannot be*: the apostles, as foreseeing an opposite 12
 notion would afterward arise, affect to speak of
 infants as innocent and examples of it, but neither
 say nor allow that they were sinful before they
 knew any thing.

41.

The Qualifications *always required* before Baptism 13
 are repentance and faith, and that both at the first
 preaching the Gospel, and after the establishment 14
 of the Churches; nor is there any mention of per-
 sons baptized without them, or that for haste they 15
 baptized any not properly qualified, or in an imper-
 fect manner. When households are said to be bap- 16
 tized, it does not follow that infant children were so,
 for the same word is used in cases plainly incon-
 sistent with infancy; and the jaylor's, *who only* are 17
 said to be *all* baptized at once, did also *all hear and*
believe: children however seem probably to have
 been baptized before manhood, though not before
 understanding. The text *else were your children un-* 18
clean but now are they holy, is neither sufficient to
 prove that they need no baptism against universal
 practice from the first, nor that they are fit for it
 from birth, for the same argument will prove that
 the unbelieving party is also fit; beside being bred
 by christians will fit them for it more than birth:
 Paul's meaning seems to be, that though he
 would not have christians marry heathens, yet they
 should not forsake those married before conversion.
 There is no hint in the Gospel that the children 19
 brought to Christ were baptized, therefore no proof
 can thence arise that they should: their innocence
 which

which he commends rather makes their baptism needful, which supposes Sins to be repented of and forgiven, nor may the confession of faith be done by deputy, nor was christian baptism then appointed; so that on the whole there seems neither need, nor indeed room for baptizing of Infants.

42.

- 20 The Priest was probably the person who baptized; if a superior was there he did not always perform the office, yet he compleated it by laying on his hands; but it is doubtful whether a Deacon
- 21 could regularly perform it. The person was baptized into the name, that is into the belief of God the creator, Jesus Christ the redeemer, and the Holy Ghost the comforter. Jews and Gentiles were all baptized in the same manner, being baptized *in the name of the Lord*, meaning nothing different from the command in Mat. xxviii. 19. They entirely
- 22 dipped the person baptized, and probably three times at the three distinct names.

43.

- 23 Their being dipped in water, and rising out of it again, figured to them that as Christ died, was buried and rose again, so they also must die to, that is forsake, their former sins, and rise again to a new and holy life; this was further represented by their putting off their cloaths, and being cloath'd with a
- 24 white garment. They profess'd their belief in Jesus Christ as the Son of God and Saviour of men, who
- 25 died and rose again for us. They were also anointed with oil, a custom long used among the Jews to those set apart to any great office, to represent the giving of the Holy Ghost to assist them in executing
- 26 it. Baptism was compleated by laying on of hands, and praying for the gift of the Spirit: this was perform'd by the chief officer of the Church, immediately if present, but if no proper person was there it was delay'd till one could be had. The
- baptized

baptized now become a son of God, immediately 27
 call'd upon him as his father by repeating the Lord's
 prayer ; and was cloath'd with a white garment, 28
 with a charge to keep it clean, to figure his present
 purity, and the necessity of continuing so for the
 future.

44.

As washing cleans, so by baptism *forgiveness* of 29
 past sins was obtain'd ; and they were required, for-
 saking all their former lusts, to continue to profess 30
 the truth and to *persevere in holiness* from that time,
 without which their Baptism would be of no benefit
 to them : from the great change of manners expected
 of Christians, Baptism is call'd *a new birth*, and as 31
 new born babes, they were now to conform them-
 selves to that new state they were just enter'd into.
 To enable men to perform their baptismal engage- 32
 ment the *assistance of the Holy Ghost* is promised,
 and certainly given to all true Christians, nor ever
 forsakes them unless they *drive him away* by sin.
 The distinguishing mark of Christians is, that in 33
 obedience to Christ's new command they *love one*
another, and sincerely endeavour to promote each
 other's temporal and eternal welfare, as being fellow
 members of the same body.

45.

Baptism thus perform'd *may by no means be repeat-* 34
ed ; as there is but one Lord, one faith, and one
 sacrifice for sin, so there is but one baptism, and one
 general forgiveness, from which therefore it is ne-
 cessary not to fall. *Dipping* is the outward form of 35
 baptism, but the chief part is a sincere *confession of*
faith, baptism therefore of which that is not a part
 seems contrary to all ancient testimony. The epistle 36
 to the Hebrews, as well as several of the Fathers,
 call the new baptized ($\phi\omega\tau\iota\sigma\theta\epsilon\nu\tau\epsilon\varsigma$) *illuminated*, from
 the light they received to guide them into all truth,
 by the gift of the Spirit therein. Persecutions are
 in

in a figurative manner term'd a baptism ; this, though most like what was afterward call'd *Baptism of blood*, was not quite a parallel case. Circumcision which separated Jews from Gentiles ceased in Christ with that distinction : Baptism with obedience now divides Christians from Heathens, and is compared with circumcision as a token of the covenant.

46.

Thus I have summed up in order what the New Testament says about Baptism, it will perhaps be remark'd that some of the heads have no direct proofs, only allusions to customs mention'd by other writers ; it is true ; the New Testament does not contain all the directions so fully as Christ gave them to his apostles, in the forty days he spent in *speaking of the things pertaining to the kingdom of God* : some other things beside baptism were undeniably practiced from the first, yet not recorded there, for instance the festival for Christ's resurrection. Thus the command in Matthew to convert and baptize men is short and general, the particulars being included in *observing what he had commanded*. The New Testament then contains, 1st, The history of Christ till his ascension : 2d, A short account of the preaching of those apostles Luke was chiefly with : 3d, Occasional letters on disputes which then arose, passages in which have been grossly misunderstood by not attending to the occasion on which they were written.

Though no other author is of equal authority with the Scriptures, yet as the practice of the Church in and near the apostles time is a good comment on what is there said, I shall here in a second part search out in order of time and place, the opinions of all the early Christian writers ; to trace out wherein the practice in baptism varied in different ages and countries ; and I would learn the original practice with care from the writers of the first century, with caution from those of the second, with distrust

distrust from the third, with doubt from the fourth, and lay little stress on any age since; which I think all will agree with me to be the right way, who consider what heats and contentions arose in the 4th and still more in the following centuries.

N. B. The following abbreviations are used in Part II.

W. Dr. Wall's History of Infant baptism.
Edit. 1707.

G. Dr. Gale's Reflections on it.

W. d. Dr. Wall's Defence of it.

Pr. Mr. Whiston's Primitive Infant baptism
revived.

Stennet. Joseph Stennet's answer to David Ruffen.

The number after the name means the Page.

There are sometimes texts quoted in the Margin as illustrating what I have said, but the general marginal quotations are the numbers of the book itself, which give light to one another.

P A R T II.

The opinions of the antient Christian writers concerning Baptism.

C H A P. I.

Of Barnabas, Clement, Hermas, and Ignatius.

Barnabas.

Gal. ii. 9. IT seems strange, if this Barnabas was Paul's companion, that one of the Apostles of the Gentiles, and a strong opposer of Judaizing, should be the most allegorical in the Jewish way of any of the primitive writers.

47.

Ex. xxxiii. 3 Epist. Ch. vi. 'Why does he say, 'into a good land flowing with milk and honey?'—Because 'renewing us by the forgiveness of sins he hath made 'us another kind, to have as it were the Soul of a 'child, as if he had new created us.—Again I will 'shew you how he hath made us a new creation in 'the last days.'

W. 484. G. 400. W. d. 234. Pr. 14.

Ch. vi. 'The Prophet cried, 'Enter into a Land "flowing with milk and honey."—behold therefore Ez. xxxvi. 'we are formed anew.—Again—"I will take from 26. "them the stony hearts, and put in them hearts of "flesh"—Again 'wherewith shall I appear before "the Lord my God?"—I will confess to thee in the 30. "congregation."—we therefore are those whom he Pf. xxii. 22. 'has brought into the good land: What then is 77, 85 'milk and honey? as a child is nourish'd first with 'milk, and then with honey, so we, quicken'd by 'faith in the promise, and by the word, live and 'possess the land.'

Ch.

Ch. xi. ' It is written of Israel, that ' they shall Jer. ii. 13.
 " not receive the baptism which brings forgiveness 62,100
 " of sins, but appoint one for themselves."

G. 401. W. d. 235.

Ch. xi. ' Blessed are they who believing on the 74
 ' Cross, have gone down into the water, for he saith
 " I will give them their reward in it's time"—We go 50
 ' down into the water full of sins and pollutions,
 ' and come up bringing forth fruit in the heart,
 ' having fear and hope in Jesus by the-Spirit.'

Ch. xvi. " That the temple of the Lord may be
 " built gloriously,' How? receiving forgiveness of 119
 ' sins, and trusting in the name of the Lord, we
 ' became new, being created again afresh.'

Barnabas is but an obscure writer, but we
 learn from him that he thought *children's souls*
innocent, as Christ and his apostles did; the Bap- 12
 tism he mentions was of such as had sins to be
 forgiven, believed and confess'd, went down into 13,22
 the water, (that is to be dipped) and came up
 out of it having received forgiveness; and from 116
 that great change are said to be new born, and pure 100
 as children, persevering in holiness afterward: the 30
 custom elsewhere mention'd of giving milk and
 honey to the new baptized, was then used where
 Barnabas lived.

Clement of Rome A. D. 70.

*The character Paul gives of him is, ' My' fellow Phil. iv. 3.
 labourer, whose name is in the book of life.'*

48.

W. I. G. 401. W. d. 235.

I Epist. xvii. " Job was just and blameless, true,
 " a worshipper of God, and shunning all evil; yet
 ' he accusing himself says, ' None is clean from pol-
 " lution, even if his life is but one day."

For the meaning of the text see above; Clement 10
 quotes it only as an exhortation to humility, from the
 example of Abraham, Job, Moses and David, ac-
 knowledging the weakness and imperfections of
 human

human nature, without enquiring when or whence it arose.

W. 2. G. 401. W. d. 235.

1 Ep. xxxviii. ' Let us consider brethren of what
' we were made, and what we came into the world,
' as it were from a sepulchre and from darkness.
' He who made us brought us into his world, having
' prepared his blessings before we were born : hav-
' ing therefore received all things from him, we
' ought to thank him for all things.'

In this as well as the former I can find nothing of *Original Sin*, which Dr. Wall quotes them to prove: He is exhorting all to be thankful, and to employ aright the talents God has entrusted them with ; and his plain meaning is, God made us out of nothing, and all we have is his gift, we ought therefore to praise him for, and rightly use his blessings.

100, 116 2 Epist. vi. ' With what confidence can we enter
' the palace of God, unless we keep our baptism
' pure and undefiled.'

94 vii. ' Of those who have not kept their seal he
' faith, ' Their worm shall not die, and their fire shall
' not be quenched.'

99 viii. ' Keep the flesh pure, and the seal undefiled,
' that ye may receive everlasting life.'

51, 109 Clement calls baptism *the Seal*, and says it must be kept undefiled by persevering in holiness, or we cannot receive the reward.

Hermas, Rome A. D. 80.

49.

W. 5. G. 428. W. d. 256. Pr. 17.

12, 72 Sim. ix. 29. ' The 12th or white mountain are
' such as have believed *like sincere infants*,—have
' always continued in sincerity ; such men shall with-
' out all doubt inhabit the kingdom of God.—Who-
' ever therefore shall continue as infants, having no
' guile, shall be more honourable than all I have
' mentioned ; for all infants are honour'd of the
' Lord, and esteem'd above all.'

Pr.

31. I the messenger of repentance judge you happy whoever are *innocent as infants*.

80, 119

That Dr. Wall's inference, because 'infants are 'honour'd of the Lord, therefore they were baptized' is a mistake, see above. Hermas however with Barnabas thought them innocent.

19

47

50.

W. 2. G. 405. W. d. 236. Pr. 15.

Vif. iii. 3. 'Why was the tower built on the waters? — 'Because your life is and shall be saved by 'water.'

8

Sim. ix. 31. 'Those which continued round, and 'were found unfit for the building, because they 'had not yet received the Seal, were laid by.'

W. 3. G. 408. W. d. 236. Pr. 16.

16. 'Why did the Stones rise out of the deep,— 'since they bare just souls long ago? 'They must "needs says he rise by water to be at rest; for they "could not enter the kingdom of God, but by laying aside the mortality of their former life; they "therefore though dead were seal'd with the Son of "God's seal, and enter'd into the kingdom of God. "For before a man receives the name of the Son of "God he is devoted to death, but when he has received that seal, he is freed from death and appointed to life; and that seal is water, into which "men go down subject to death, but come up as sign'd to life: therefore to these also was this seal preach'd, and they used it that they might enter "the kingdom of God.—The apostles and teachers "—when dead, preach'd to those who died before, "and gave them that seal; since they died in great "purity, only they wanted this seal."

119

86

22, 47

60, 115

This place is twice quoted by Clement of Alexandria; the following Texts seem to refer to the same affair.

1 Pet. iii. 19, 20. *By which he went and preach'd to the Spirits in prison, who were formerly disobedient, when once the long-suffering of God waited in the days of Noah.*

iv. 6. *For this cause was the Gospel also preach'd to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

62, 81
118

Baptism is the entrance into the Christian church; and none is properly a Christian, nor intitled to the peculiar rewards of such, till he is baptized. The affair in Sim. ix. 16. being a point of great obscurity, of which we can know nothing but what is told us, and which does not concern us of the present age; I only lay the evidence together, not desiring to add to or diminish from what is there meant.

51.

Sim. ix. 31. 'I say to you all whoever have received this Seal keep innocency.'

Pr. 15.

Com. iv. 3. 'I have heard from some teachers, that there is no other repentance but that when we go down into the water, and receive forgiveness of our sins, that we must offend no more, but continue in purity; and he said to me 'thou hast heard "right."

Vis. iii. 7. 'Who are those who fell by the waters and could not roll in? 'They are those who "heard the word, and desired to be baptized in the name of the Lord, but remembering the holiness of the truth, withdrew and walk'd again after their own wicked lusts."

The Baptism he here speaks of is of such as understood and desired it, there is repentance before, going down into the water, that is to be dipped, forgiveness of sins by it; and an engagement to continue holy, for Baptism may not be repeated. And beside those who refuse Christianity for the purity it requires, are not those also here censured, who were common

common in after-ages, who believing in Christ, put off their baptism lest they should sin afterward, or for other less justifiable reasons. 82

Pr. 15.

Sim. viii. 6. ' That they who have not kept whole, but broken the Seal they received, confessing their deeds may repent, and receiving the seal from thee, may give glory to the Lord.' 109

This seems to refer to the method of readmitting penitents:

52.

Hermas says *Infants are innocent* and examples of it, for it is the perfection of the baptized to continue as pure as they. He thinks Baptism necessary to all Christians, and condemns those who refuse it, as shutting themselves out of the kingdom of God; nay he supposes such as died before must somehow receive it. But then the Baptism he mentions is plainly that, wherein the mortality of the former life was laid aside, there was *Repentance* for sins before, *Forgiveness* of them in, and a *steady Obedience* after it: and of baptism without these, or of any incapable of them, he is utterly silent. Dipping was the practice in his time, for they *went down into*, and *came up out of* the water. He frequently calls baptism *the Seal*, and says they were by it deliver'd from Death, and appointed to Life; But Baptism though necessary once, might not be repeated; they must persevere in holiness, and the danger of sinning afterward was great, yet penitents on a due repentance might be restored. 49 50 51 50 51

Ignatius. Syria. A.D. 110.

53.

There being two copies of his Epistles I quote them both, though I think the best evidence is that the larger are genuine.

Pr. 27.

22, 55 Tral. 2. *larger*. 'That *believing in his death*, ye may by Baptism become partakers of his resurrection.'

smaller. 'That believing in his death ye may escape Death.'

83 56 Smyr. 8. *larger and smaller*. 'Let none do any thing relating to the Church without the Bishop, let that Eucharist be esteem'd valid, which is done by the Bishop or whom he shall permit.—It is not lawful to baptize or to offer without the Bishop.'

Eph. vi. 13. Pol. 6. *larger and smaller*. 'Let your baptism remain as your arms.'

20, 99 Hero. 3. 'Do nothing without the Bishops, for they are the priests, and thou a servant of the priests. *They baptize*, offer, ordain, and lay on hands, and *thou servest them*, as holy Steven did at Jerusalem to James and the presbyters.'

Cotelerius puts this as a spurious Epistle. Qu. whether justly.

107 Ignatius who is very full of the power of bishops, says they only can baptize; this must be understood with some limitation, for he tells Hero that bishops and priests 'baptize and lay on hands,' but directly says it is not the deacon's office. He speaks of Baptism as coming after belief, and calls it a Christian's arms, since by it they were strengthen'd against sin, by their solemn vow, and the assistance of the Holy Ghost.

C H A P. II.

*Of the Apostolick Constitutions, and Recognitions
of Clement.*

54.

I SCARCE know what to say of the authority of the Constitutions of the apostles. It is pretty plain to me that Clement did not write them by the order, and under the inspection of the Apostles; for such a book must have been *universally known*, and *perpetually quoted* from the first, and not have lain hid 3 or 400 years; to conceal it is not only useless, but like that dissimulation which runs through the whole Ebionite Recognitions. On the other hand their sentiment and doctrine appear to me generally conformable to the primitive practice; so that were I to guess at their original I should suppose, that some companion of the apostles made for his own satisfaction this collection of what he had heard them say: whatever alterations may have been made in them afterward, to which such a private book is more liable than the publick books of the New testament. Be their authority therefore what it will, the following is a short abridgement of their doctrine.

W. 251. G. 19. W. d. 62. Pr. 22.

vi. 15. ‘ Baptize your children (*νηπια*) ‘ and bring “ them up in the nurture and admonition of the “ Lord,’ for he saith, ‘ suffer children (*παιδια*) to “ come to me.”

Dr. Wall and Gale both suppose this a command to baptize *infants*; it does not appear to me so, for as the rest of the book always supposes instruction before baptism, so without inquiring whence *νηπιος*

243 is derived, the New testament always uses it of those
 who have understanding, though yet weak in it.
 (See Appendix.) And I think no writer uses it of a
 109 mere infant till Gregory Nazienzen, when *infant*
Baptism was coming in apace; perhaps they call'd
 72 a child so till he was baptized. It is more plausible
 to say that *baptize* comes here before *bring up*; the
 reason may be because it is the subject he is there
 speaking about, and that they were baptized before
 17 they were *fully grown up*.

55.

Pr. 26.

viii. 6. ' Let us pray for the Catechumens,—that
 ' God would join them to his holy flock, judging
 31 ' them worthy of the laver of regeneration, and
 60 ' garment of incorruption;—that receiving forgive-
 ' nesses of sins by the initiation, they may be worthy
 64 ' of the holy mysteries.—7. Let all the faithful
 ' pray for the illuminates (*φωτισόμενοι*) that the Lord
 ' judging them worthy of initiation into the death of
 22, 116 ' Christ, they may rise again with him, be partakers
 53 ' of his kingdom, and partners in his mysteries.—
 64 ' 10. Let us pray for our newly illuminated (*νεοφω-*
 ' *τισων*) brethren, that the Lord would establish and
 ' strengthen them.—Let us mention also the chil-
 ' dren (*νηπιων*) of the Church, that the Lord per-
 72, 93 ' fecting (*τελειωσας*) them in his fear, would bring
 ' them to full age.—13. Let us pray for the newly
 ' illuminated that they may be strengthen'd in the
 76 ' faith.—15. Strengthen the newbaptized, (*νεοτελεις*)
 ' teach the catechumens, and make them worthy of
 ' initiation.'

36, 63 Several authors use (*φωτισω*) to enlighten, for bap-
 tizing, but this distinguishes them. Here are men-
 tion'd, 1st. (*νηπια*) children, for whose preservation
 109 he prays till they are perfected, that is baptized in
 94, 107 the fear of God. 2d. Catechumens, that is those
 in a course of instruction for baptism. 3d. (*φωτισο-*
μενοι)

μενοι) illuminates, who are preparing for immediate baptism. 4th. (νεοτελεις) the newly perfected, that is those who are now baptized.

Pr. 26.

viii. 32. Let the Catechumen be instructed 3 years, 60, 115
'if diligent less.'

Pr. 25.

vii. 39. 'Let him be taught *before Baptism* the
'knowledge of the unbegotten God.—Why the 74, 94
'world was made, &c.—Let him who lays his hands
'on him pray' (*for him now perhaps become an illu-*
'minate)—'then let him teach him of the incarnation
'of the Lord, &c.'

Pr. 21.

iii. 18. 'Let the person baptized be one who 14
'shuns all sin,—who has renounced satan.'

This requires *without mentioning any exception*,
that the baptized person be one who knows and 73
chuses it; nothing here confines it to converts, no re-
nouncing either Idolatry or Judaism, only in general
all the works of the devil, which a Christian's child
may do as well as a Convert. If there had been
any different kind of baptism he should have men-
tion'd it here, and could hardly have fail'd of it if
Infant baptism had been then establish'd. His in-
struction is first in Natural religion, and then in 74
Christianity, agreeable to Clement of Alexandria.

56.

Pr. 19.

iii. 9. 'For women to baptize—is unlawful and
'wicked.—10. Nor do we allow the Laity to do the
'Priest's office,—baptism or laying on of hands.—
'11. Nor the rest of the clergy,—but only the Bi-
'shops and Priests,' (πρεσβυτεροις) the Deacons serv- 20
ing them.—15. 'We use a Deaconness, chiefly in Rom. xvi. 1.
'baptizing (φωτιζεσαι) women.' 119

This agrees with Ignatius.

53

ii. 26. 'The Bishop regenerated you to adoption
'by water.'

Pr. 20.

iii. 16. 'Do thou Bishop, or Priest under thee,
'—baptize them.'

Pr. 22.

vi. 15. 'Baptism—which is given by blameless
'Bishops. (ιερεων.)'

Pr. 23.

vii. 22. 'Do thou Bishop or Priest—baptize.'

Pr. 25.

83, 99 43. 'The Bishop (ιερευσ) — having baptized him.'
I translate ο ιερευσ Bishop, because Cyprian uses sacerdos in the same sense, and a christian Priest is call'd πρεσβυτερος.

Pr. 26.

Can. 38. (46) 'The Bishop, Priest or Deacon
'who admits Heretick's baptism.'

Qu. *How does a Deacon admit heretick's baptism,
for he could not baptize?*

39. (47) 'The Bishop or Priest—if he shall rebap-
'tize'—

41. (49) 'If a Bishop or Priest—baptizes'—

42. (50) 'If a Bishop or Priest shall not dip
'thrice'—

He allows *none but bishops or priests* to baptize,
the deacons or deaconesses only assisting. Heretick's
101, 104 baptism, as in all the old writers, is here rejected.

57.

Pr. 19.

31, 68 ii. 26. 'Regenerated—by water and the spirit.'

Pr. 22.

v. 7. 'Receiving a command—to baptize into his
'death.'

vi. 15. 'Baptism into the name of the Father,
'Son and Holy Ghost.'

Pr.

Pr. 26.

Can. 41. (49) ' If he—baptizes not into the Father, Son and Holy Ghost, but into 3 eternal &c, let him be rejected.'

42. (50) ' If he—dip not thrice—but once into the death of the Lord, let him be rejected.' 22, 116

Pr. 23.

vii. 22. ' Baptize into the name—of the Father 21, 63

' who sent, of Christ who came, and of the Spirit who bare witness: anointing first with oil, then 60

' baptize in water, and lastly seal with ointment.—' 63, 85

Pr. 20.

iii. 16. ' Anointing their head—with holy oil, —and naming over them the Father, Son, and Holy Ghost, baptize them in water;—afterward let him anoint—with ointment. 17. Baptism is given into the death of Jesus, the water is for burial, the oil for the Holy Ghost, the sealing for the cross, the ointment the confirmation of the confession:—the dipping is dying with him, the coming up our rising with him. 18. Let the baptized be—one who hath renounced satan,—praying as a son to his father,—Our father who art in heaven' &c, 25 22, 116 27, 85

Pr. 25.

vii. 40. ' Let the catechumen learn to renounce the devil,—41. Then let him say, ' I join myself to Christ, believe and am baptized into one unbegotten being' &c.—after this confession—he comes to the anointing with oil. 42. This is blessed by the Bishop (αρχιερεως).—43. Then he comes to the water—and let him say—' sanctify this water'.—And having baptized him in the name of the Father Son and Holy Ghost, let him anoint him with ointment, saying, 44. ' Lord—make this ointment powerful in the baptized'.—this is the power of laying on hands.—Then let the baptized say the prayer which the Lord taught us,— 93, 98 116 84 85 26

‘ 45. and, ‘ Almighty God father of thy Christ,
 “ thy only begotten son ; give me an undefiled bo-
 “ dy, clean heart, watchful mind, unerring know-
 “ ledge, and the gift of the Holy Ghost, to the ob-
 “ taining and full assurance of the truth ; through
 “ thy Christ by whom glory be to thee in the Holy
 “ Ghost for ever. Amen.”

Here is mention’d fasting before baptism, renounc-
 ing the devil and confession of faith ; blessing
 the oil, water, and ointment ; baptizing into the
 name of the Father Son and Holy Ghost ; three
 times dipping, twice anointing, the last time seems
 part of the form of laying on hands or confirma-
 tion ; the newbaptized immediately used the Lord’s
 prayer, to which a very good one for Grace is here
 added, to which Tertullian also refers.

58.

Pr. 22.

34, 87 vi. 15. ‘ Be content with one Baptism,—not that
 ‘ of wicked hereticks,—nor make void that of the
 ‘ just by a second.—those who rebaptize crucify the
 ‘ Lord afresh.’

Pr. 23.

37, 62 23. ‘ He hath put an end to circumcision, having
 ‘ fulfill’d it in himself.—Instead of daily, he hath
 77 ‘ given one Baptism only.’

Can. 38. (46) ‘ Let the Bishop, Priest or Deacon
 ‘ admitting heretick’s baptism—be deprived.’
 51, 100 39. (47) ‘ Let the Bishop or Priest—who rebap-
 ‘ tizes—be deprived.’

Pr. 19.

ii. 57. ‘ Lest any—unbaptized enter.’ (*to the Eu-
 charist.*)

Pr. 25.

64 vii. 25. ‘ Let none of the unbaptized eat it.’
 viii. 13. ‘ Let the Bishop partake,—then the chil-
 ‘ dren (*παιδια*).’

Pr. 18.

30, 75 ii. 7. ‘ The baptized—must sin no more.’

v. 19. ' On the Sabbath (*in Passion week*)—baptizing your catechumens.' 84, 122

vi. 15. ' He who through contempt will not be baptized, shall be condemn'd as an unbeliever ;— he who says, ' I will be baptized when I dye, lest " I sin and pollute my baptism," is ignorant of God and his own nature.' 51, 111

v. 6. ' He who is thought worthy of martyrdom, —though a Catechumen, let him go without grief ; for his suffering for Christ shall be to him a truer baptism.' 87, 101

Baptism *may not be repeated*, nor that of heretics allow'd : no unbaptized person may receive the Eucharist ; (*πασιδι* are among the receivers,) nor one baptized relapse into sin : Easter even is the proper time for baptism, he who *wilfully misses it* is severely reprov'd, but *want of opportunity* is not censured : it is compared and opposed to *legal purifications*, but not a word of *Jewish proselyte baptism*, which probably he never heard of. 109 113, 116 88, 114

59.

Those who are *taught and believe* are here required to be baptized, but not infants, such he prays may live to be fit for it ; so that I think he would baptize none *before instruction*, yet before manhood he would : *illuminates* here are those who are *ready to be baptized*. The Bishops and Priests baptized, the Deacons only serving them, and heretic's baptism is rejected. The baptized fasted before baptism, were twice anointed, thrice dipped, and confirm'd immediately, calling on God as their father, and praying for perseverance, which was strictly required. None is properly a christian *before Baptism*, which was chiefly given on Easter even, and *might not be repeated* ; the refusers of it are condemn'd, but not those who chance to miss it. 55 54 55 56 57 58

It is opposed to *the many washings* of the Law of Moses, but not to any *Jewish proselyte baptism*.

60.

Recognitions of Clement.

The authority of this strange book is I think very small, unless confirm'd by other testimony, it being a mixture of absurd and very good things, and seems plainly of Ebionite original: yet if ancient, and an Ebionite book can hardly be otherwise, it may mention or refer to ancient practices.

Pr. 30.

96

iii. 75. *Peter's books*. 'Of the birth of carnal men, of regeneration by Baptism, and succession of carnal seed.'

Pr. 31.

91

ix. 7. 'That being regenerated in water, they may extinguish the fire of their first birth.' See Ch. 10, 11.

This is the most like original sin of any thing I have yet met with.

Pr. 27.

62

i. 39. 'Left they should think on sacrifices ceasing they should have no forgiveness, he appointed Baptism by water,—leading a good life afterward.'

88

Baptism is here opposed to Sacrifices, not circumcision: and spoken of as a thing which began with Christianity.

50, 115

55. 'If any one has not received Baptism—he is not without danger, though his life be good.'

63. 'They could not be saved unless—they hasten'd to be wash'd in Baptism, at the threefold invocation. (*trinæ invocationis*.)'

Pr. 28.

94

69. 'Unless a person was baptized in water, at the naming of the trinity (*trinæ beatitudinis*)—he could not receive forgiveness of sins.'

80

ii. 71. 'The Idolater—requires the purification of baptism, that the unclean spirit may depart.'

Pr.

Pr. 30.

vi. 8. ' Though you follow piety,—you must receive Baptism,—God order'd all his worshippers to be seal'd with baptism, if you refuse—you oppose his will.—9. Whether thou art just or unjust Baptism is necessary.—10. And when regenerated by water shew forth his likeness by good works.' III

All Christians must be baptized, he seems to hint at 3 dippings, sharply reproveth those who delay their own baptism, and requires perseverance afterward.

Pr. 29.

iii. 67. ' Let him hear the mysteries of the kingdom of heaven, with frequent fastings,—that 3 months being fulfill'd he may be baptized on the feast day,—in running water (*aquis perennibus*), the name of the trinity (*trinæ beatitudinis*) being call'd on over him; being first anointed with oil sanctified by prayer, that lastly consecrated with these he may partake of the holy things.' 63, 85
III, 84
57, 116

Pr. 31.

vi. 15. ' He taught the word of God 3 months,—order'd me to fast,—and baptized me in springs of running water.—He baptized and breaking the Eucharist with them.'

Here are three months catechising, (Apost. Const. say 3 years, Cyril 40 days) fasting, baptizing on a feast day, twice anointing and immediate partaking of the Eucharist; all mention'd in other writers. John Baptist seems to have practiced baptizing in running water, doing it as far as appears always in Jordan, and Hcb. x. 22. says, ' our bodies wash'd with pure water'; but Tertullian says ' no matter what water.' 55, 115
116
64
5, 84
84

Pr. 30.

iv. 35. ' The wedding garment which is Baptism,—as a clean garment,—lest it be defiled with sin.'

This seems to refer to the custom of cloathing the newbaptized in white, with a charge of perseverance. 55
28
III, 116

C H A P. III.

Justin Martyr, Samaria and Rome. A. D. 140.

61.

W. 10. G. 439. W. d. 262.

DI A L. 88. ' We know Christ came to the ri-
 ' ver, not as himself needing Baptism, or the
 ' Spirit coming as a dove on him, so neither did
 ' he submit to be born and crucified as needing
 ' them, but for the race of men, who from the
 ' time of Adam had fallen under death and the de-
 ' ceit of the serpent, every one having offended
 ' by his particular sin. For God chose angels and
 ' men should have freewill,—that if they held to
 ' what pleased him, he might keep them holy and
 ' rewarded; but if they sin'd he might punish
 ' each as he saw fit.'

8

95. ' All mankind will be found to be under
 ' the curse, for by the law of Moses it is said,
 Deut.xxvii. " cursed is every one who continueth not in what is
 26. " written in the book of the Law to do them: ' now
 ' no man ever kept them all.'

Dr. Wall quotes the first of these to prove *origi-
 nal Sin*, but I think both places plainly suppose,
 that the sins for which Christ died, and for which
 men are liable to punishment, are those which arise
 from *Freewill*, from which none are clear; and not
 for any thing convey'd to persons involuntarily,
 before they have any of their own.

11

62.

6, 114 88. ' John the declarer of Jesus's coming, came
 ' leading on (ἡγοῶν) the way of Baptism.'

Pr. 34.

Col. i. 15. 138. ' As Christ was ' the firstborn of the whole
 50, 88 " creation,' he is again become the first of a new
 " race.

' race, born again to him of water, faith and wood, 29
 ' wherein is the mystery of the cross : as Noah was
 ' saved with his family by wood carried on the
 ' water.'

12. ' If any man has not clean hands ' let him 74
 ' wash and he is clean.' 13. Isaiah did not send
 ' you to a Bath to wash away sins—but to the Laver
 ' of salvation,—by faith in the blood of Christ,—
 ' who died for that end ; as Isaiah says. lii. 10.—
 ' liv. 6. 14. Therefore by the laver of repentance
 ' —appointed for the sins of God's people, as Isaiah
 ' faith, we believe—he foretold Baptism, which on- 47, 100
 ' ly can cleanse the penitent.—what avails that
 ' washing (βαπτισματος) which only cleans the body? 14
 ' let your soul be baptized from anger, covetous- 35, 107
 ' ness, envy and hatred, and lo the body is clean
 ' also.'

Apol. i. 62. ' The Dæmons hearing this washing
 ' foretold by the prophets, obliged those who en-
 ' ter'd their temples to sprinkle themselves,—and at 88
 ' last to be entirely wash'd.'

W. 10. G. 444. W. d. 267.

Dial. 43. ' As Circumcision began from Abraham, 58, 60
 ' Sacrifices &c. from Moses because of the hardness
 ' of the people's hearts, they ought to cease in— 37
 ' Christ, who preach'd an eternal law, and new co-
 ' venant to the whole world.—And we who have
 ' come to God by him, received the circumcision not
 ' of the flesh but of the spirit, which Enoch and Rom. ii. 29.
 ' such as he received ; and being sinners we received
 ' it through the mercy of God by Baptism, as all 73
 ' others may.'

41. ' The command of circumcision—on the 8th
 ' day—is a type of the true circumcision, which we 119
 ' have been circumcised from error and wickedness,
 ' by our Lord Jesus Christ, who rose from the dead
 ' the first day after the Sabbath,—call'd therefore
 ' the 8th day.'

Jesus being the first of a new race of baptized
 persons, and John the beginner of it, I think Justin
 knew 96
 60, 73
 90

81 knew of no proper *Jewish baptism*. Circumcision
 was the mark of the seed of Abraham, and began
 with him; Sacrifices and purifications were the means
 of pardon by the law of Moses; so former signs
 ceasing, Baptism through faith in the death of
 94 Christ for sin, is the only way both to initiation and
 pardon now. By it therefore all Christians must
 109 enter the Church and receive forgiveness, yet it
 avails nothing without forsaking of sin. Circumci-
 sion on the 8th day is refer'd not to baptizing at
 the same age, but to Christ's compleating our re-
 demption by rising again on it; nor are circumcision
 and baptism any further similar than as initiating
 rites, Baptism being for forgiveness, which circum-
 cision was not. I think the dæmons did not imi-
 88 tate a future baptism as he supposes, but the Jewish
 purifications, wherein were both sprinklings and
 washings. When he says Isaiah foretold baptism,
 77, 114 and when he compares or opposes it to Noah saved
 in the ark, and several ceremonies of the law of
 100 Moses, If the Jews had then properly baptized pro-
 felytes, surely he must have mention'd it, as being
 so much more similar.

63.

W. 11. G. 15, 454. W. d. 61, 275. P. 32. Reeve's
 Justin. § 79, 80.

Apol. i. 61. ' I will shew you how we dedicated
 ' ourselves to God, when we were made new in
 ' Christ, that I may not seem to do wrong by omit-
 13, 74 ' ting any thing in this defence. Whoever are con-
 19, 69 ' vinced and believe the things we teach are true,
 ' and engage to live accordingly, are taught to
 57, 85 ' pray and seek by fasting pardon of their past
 ' sins from God; we also praying and fasting with
 ' them; then we bring them to water, and they
 31, 86 ' are born again the same new birth as we were,
 ' for they are dipped (*λειτουργοῦνται*) in water, at
 Acts ii. 38. ' the name (*ἐπ' ὀνοματός*) of the father of all things
 ' and sovereign God, of our saviour Jesus Christ,
 ' and

‘ and of the Holy Ghost ; for Christ said ‘ unless 8
 “ ye be born again ye shall not enter the kingdom
 “ of heaven.’—We learn’d the reason of this from
 ‘ the apostles, that since we were born at first with-
 ‘ out our knowledge, by necessity,—and brought up
 ‘ in wicked customs, we should not continue children
 ‘ of necessity and ignorance, but of choice and 106
 ‘ knowledge, and receive forgiveness of our former
 ‘ sins by water. There is named over him who de-
 ‘ fires to be born again and repents, the name of
 ‘ the father and sovereign God of all things.—This
 ‘ washing is call’d illumination (*φωτισμος*) as enlighten- 36, 55
 ‘ ing the mind of those who learn these things ; the 73,
 ‘ illuminate is also wash’d in the name of Jesus Christ 57
 ‘ who was crucified under Pontius Pilate, and of the
 ‘ Holy Ghost who foretold by the prophets all things
 ‘ concerning Jesus.’

It is a great slip of the pen in Wall (for which
 Gale wipes him very smartly,) to put the question
 ‘ Why he produces this in a discourse of *Infant*
 ‘ *Baptism?*’ for as he had declared ‘ he would omit
 ‘ no testimony,’ he could by no means pass by this,
 which is the earliest undisputed distinct account we
 have, and should therefore be carefully examined.
 Dr. Wall supposes it to be only an account how
 they baptized converts, but the words do not con-
 fine it to them ; (*καινοποιεω*) to be made new, which
 Reeves translates *conversion*, is I think never used so,
 but is parallel to (*αναγενναω*) to be born again ; both
 which, as also (*φωτιζω*) to enlighten, and (*τελειωσις*) 75
 perfecting, are always used of Baptism, or at least
 as accompanying it. He says ‘ *he will speak of bap-*
 ‘ *tism that he may omit nothing ;*’ since therefore he
 is speaking of Christians as christians, not as con-
 verts, it is the Baptism of Christians in general he
 ought to describe, for all are baptized : And Jus-
 tin’s reason for Baptism, *that religion ‘ should be a*
 ‘ *work of choice, not of necessity as our first birth*
 ‘ *was ;*’ takes in both native and convert Christians
 F but

but expressly excludes infants, for to them Baptism must be as much a work of ignorance as their birth : Again ‘ *they are born again with the same new birth as we were,*’ that is as the members of the Church were, which then consisted as much or more of native Christians as converts. On the whole I think any one whose mind is not fill’d with notions of different ways of celebrating baptism, would certainly conclude that all Christians were then baptized in the manner here described.

8 All Christians therefore whether native or con-
 74 vert must be baptized, for religion must be their
 115 choice, and none are entitled to the promises of the
 Gospel without it. The qualifications required are,
 14, 82 that they believe, repent, promise obedience, and
 60, 116 seek pardon of their former sins by prayer and fast-
 ing, the Church also fasting with them; they are
 21 then wash’d in water, (this is more than sprinkling)
 into the belief of the supreme God of all things,
 of his son Jesus Christ who died for us, and of the
 Holy Ghost who bare witness to him : The separate
 84 mention of these three persons seems to refer to
 29 thrice dipping at the three names, as other authors
 mention : the effects of baptism are the forgiveness
 of past sins, and the gift of the Holy Ghost to
 guide them into all truth ; and he mentions it under
 the names of (καινοποιηθεντες) being made new, (ανα-
 γεννησις) new birth, and (φωτισμος) enlightening.

64.

65. ‘ After he is thus wash’d,—we bring him to
 106 ‘ the brethren,—who pray for themselves, the new
 99, 97 ‘ baptized (φωτισθεντος) &c.—then bread and a cup
 ‘ of wine and water is brought,—the deacons distri-
 ‘ bute it.’

Pr. 34.

58, 121 66. ‘ This we call the Eucharist, which none may
 ‘ partake of but he who believes what we teach, is
 ‘ wash’d

‘ wash’d for forgiveness of sins and new birth, and
 ‘ lives as Christ commanded.’

No unbeliever, unbaptized, or wicked person might receive the Eucharist, but the new baptized did immediately after baptism. He is here call’d (φωτισθείς) the enlighten’d, which the Apost. Const. distinguishes from (νεοτελής) the new baptized. The cup is mixt of wine and water. 97, 116 55

65.

W. 13. G. 460. W. d. 279. Pr. 31. Reeves’s Justin § 18.

15. ‘ Many of 60 or 70 years old, who have
 ‘ been brought up disciples (μαθητευθῆσαν) of Christ
 ‘ from their childhood have continued uncorrupt.’

Dr. Wall supposes that μαθητεω means to make disciples by baptizing them, and that therefore these were baptized in their infancy; but no such inference follows. Justin is not considering when persons were baptized, but that many now grown old had passed their youth in the christian religion without corruption. I have elsewhere consider’d μαθητεω as meaning no discipling *but what arises from teaching*, so that it does not at all shew when persons born in Christianity were baptized; nor are (παιδες) children, only such infants as Wall imagines; as may be seen in the Supplement. 9, 113 238

66.

Justin seems to know of no sin but what arises from free-will, and to think Baptism *peculiar to Christianity*, not practiced before John: that not only converts but *all believers* must be baptized, and *none but believers*, and therefore not infants, for he says religion should be *our choice*. On repentance, faith, promise of obedience, prayer and fasting they were baptized by *dipping*, probably *thrice* in water; into the belief of the God and father of all things, of Christ our redeemer, and of the Holy Ghost who 61 62 63

62 bare witness. Forgiveness and the gift of the Spi-
 65 rit are the effects of baptism, and perseverance in
 64 holiness indispensably required : none but the bap-
 62 tized might receive the Eucharist, but they did *im-*
mediately after baptism. He speaks of Baptism as
foretold by the prophets, not as *practiced* in their
 time ; and though conversing with a Jew about the
 ceremonies of the Law, he never compares baptism
 to any former *Jewish baptism*, which therefore I
 suppose was not then used, but either to circumci-
 sion as an *initiating rite*, or to sacrifices and purifi-
 cations as *cleansing from sin* ; nor does he look on
 circumcision on the 8th day, as an example for bap-
 tizing at that age.

C H A P. IV.

Irenæus. A.D. 170. Gaul.

67.

*A Greek by birth and disciple of Polycarp, but
 Bishop of Lyons in Gaul, he wrote against the
 Valentinian and other heresies. We have only a
 translation of his works.*

75 v. 1. ‘ As an apostacy tyrannized over us, and
 ‘ against nature alienated us who partook of the
 ‘ nature of God ;—the all-powerful *Word of God*—
 ‘ redeem’d his own from it.’

86, 109 iii. 20. ‘ The son of God made man—shew’d us a
 ‘ short way to salvation, that the image of God
 ‘ which we lost in Adam we might regain in Christ
 ‘ Jesus. For man once conquer’d and cut off for
 ‘ disobedience could not new create himself,—so as
 ‘ to receive salvation who was fallen under sin : both
 ‘ these

‘ these the Son and Word of God, coming from the
‘ father, taking flesh, submitting even to death, and
‘ compleating our salvation, did for us.’

v. 15. See in N^o 68.

His opinion is that the nature of man is debased 80
by the Fall, and having lost the image of God has
need of a Saviour; for he cannot restore himself, 91
but continues in that weak state, till new created in
the Son of God, made man and dying for us. But
the defect he supposes in man, is I think rather
weakness than wickedness.

68.

W. d. app. 3. Pr. 35.

iv. 59. ‘ How shall man leave the birth to mor- 80
‘ tality, unless God give wonderfully a new birth in 31, 82
‘ the sign of salvation by faith,—or receive adop- 116
‘ tion from God while he continues in his human
‘ birth.’

W. d. app. 3. Pr. 35.

v. 15. ‘ Since in the formation (plasmatione) ac-
‘ cording to Adam, man made in transgression, want-
‘ ed the *laver of regeneration*; when he put clay on Tit. iii. 5.
‘ his eyes, he said to him ‘ go to Siloam and wash;’ John ix. 7.
‘ restoring to him at once the formation (*of his eyes*)
‘ and regeneration by the laver.’

W. d. app. 3. *Greek extant.*

i. 18. *The Valentinians* ‘ were sent of the devil,
‘ to deny the baptism of regeneration to God.’ 57, 6.

iv. 30. ‘ God gave circumcision not as a fulfilling
‘ justice,—but to keep the race of Abraham known. 37
‘ —The circumcision of the flesh prefigured spiritual
‘ circumcision;—we were circumcised ‘ with circum-
‘ cision not made with hands,’ as the prophet says
‘ circumcise the hardness of your heart.’

He thinks mankind born of a debased and frail 80
nature, cannot be restored to his strength but by
baptism; all therefore must be baptized. By Bap-
tism through faith in our crucified Saviour, man is

27, 75 regenerated, renew'd in strength, adopted into the family of God, and entitled to the benefits of the redeemer. His interpretation of the miracle of the blind man washing in Siloam is overstrain'd, for how necessary soever baptism is, that was not it. Circumcision was to separate the seed of Abraham from the Gentiles, as we should be separated from all sin.

69.

W. 14. G. 464. W. d. 280. Pr. 34.

- ii. 39. ' All will own 3 passovers are not one year.
 ' —How then did our Lord preach only one year?
 ' he was 30 years old when he came to Baptism, ha-
 ' ving afterward come to the perfect age of a master
 ' he came to Jerusalem.—When a master therefore
 ' he was of a master's age, not himself breaking
 ' his own law of human nature, but sanctifying every
 ' age by its likeness to himself. For he came to save
 ' all by himself, ' all I say who are born again to God
 ' by him, infants, little ones, boys, youths, and elders.
 ' Therefore he pass through all ages, being an infant
 ' among the infants, sanctifying infants: a little one
 Luke ii. 49, ' among the little ones, sanctifying those of that age,
 51. ' and being to them an example of piety, righteousness
 ' and subjection: a youth among the youths, being
 ' an example to the youths, and sanctifying them in
 ' the Lord: so also an elder among the elders, that
 ' he might be a perfect master,—in age as well as in
 ' teaching, sanctifying the elders and being an ex-
 ' ample to them. Lastly he came to death, that he
 Col. i. 18. ' might be ' the first begotten from the dead, hav-
 ' ing preeminence in all things.'—He came to Bap-
 ' tism not having compleated 30 years, as Luke says,
 Luke iii. 23. ' Jesus began to be about 30: '—if he preach'd
 ' but one year after baptism,—he suffer'd while yet
 ' a young man,—for all own 30 is the beginning
 ' of youth, which reaches to 40; from the 40th
 ' and

‘ and 50th it declines to elder age, which our Lord
‘ had when he taught.’

If there is any mention of Baptism here it is only occasional, for his design is to shew that Jesus preach’d more than one year, and that he lived to between 40 and 50; the inconsistency of which last with Chronology has made some dispute the genuineness of the passage. To prove the last he says, as ‘ he came to save all ages he passed through all,’ which he seems to divide thus. Infants under 10, little ones to 20, doys (pueri) to 30; so in his epistle to Florinus he calls himself (puer) a boy when 25: from 30 to 40 he is express is youth, (juvenis) as (senior) an Elder begins from 40 and 50. All these he says Jesus sanctified, and mentions his being an example to little ones, youths and elders; infants and boys are here omitted, no action of Christ under 10 being recorded, nor I think between 20 and 30, as I apprehend he was above 30 at his baptism whatever this passage says. If any mention is made of Baptism, it is ‘ *who are born again to God by him:*’ if the word in the original was *αναγεννωται*, it is similar to what is above quoted, ‘ *the Baptism of regeneration*’ (*αναγεννησεν*), though Peter seems to use the word in a different sense. If he here speaks of Baptism, perhaps they then baptized children at Lyons *before 10 years old*; which is a mean between Justin Martyr’s description of baptizing such only as believed, who may I think be fit at 15, and baptizing perfect infants, which Tertullian complains was coming in when he writ, and was fully establish’d in Africa in Cyprian’s time: but he may only mean Christ came to save those of all ages, who come to God according to the example which he set them.

70.

Irenæus thought man’s nature debased at the fall, more frail and liable to sin than before; from which the notion of *original sin* afterward arose, which

68

1 Pet. i. 3,
23.

63

82

96

68

was establish'd in the Western church in the next century. Man therefore having need of a saviour to restore his lost strength, God sent his son to redeem him by dying for his sins, and enabling him to serve God for the future. We receive this *New birth* and are adopted into the family of God, by Baptism through faith in the mediator. All therefore must be baptized, but at what time he does not clearly say ; except that it seems to be the consequence of faith, and yet perhaps perform'd before 10 years old.

69

C H A P. V.

Of Polycrates and Clement of Alexandria.

Polycrates. Asia minor. A. D. 190.

71.

G. 507. W. d. 356. Pr. 35.

Euf. Eccl. Hist. v. 24. “ **I** — Polycrates—seven of
 “ whose relations were
 “ Bishops, and I am the eighth—being 65 years
 “ old in the Lord.—They knew I did not wear my
 “ grey hairs for nothing.”

I do not see that much can be made of Gale's argument here, that Polycrates born of christian parents, distinguishes between his birth and baptism. He had perhaps been baptized 65 years, (though I do not think that certain) but nothing here shews what age he was if more than 65, except his calling himself an old man which is indeterminate, and as he
 was

was president of the Bishops of Asia, we may suppose him their senior.

72.

Clement of Alexandria. A.D. 190.

The Catechist of Alexandria here describes the persons he was to teach, what they were to be taught, and how they were to be admitted into the Church.

Pæd. i. 5. ‘ (παιδαγωγία) Instruction is guiding of Page 104.
 ‘ children, (παιδων αγωγή) as the name shews: it re-
 ‘ mains to see who the scripture calls children, and
 ‘ then to set a master (παιδαγωγος) over them. We
 ‘ then are the children—who are in the state of dis-
 ‘ ciples.—‘ Unless ye be converted and become as Mat. xviii. 3.
 ‘ these children ye shall not enter into the kingdom
 ‘ of heaven’ not figuring a new birth, (αναγεννησις) 47
 ‘ but commending the innocence of children.—He p. 106.
 ‘ order’d—two young pigeons—to be offer’d for sin,
 ‘ to shew that the freedom from sin, innocence and 49, 80
 ‘ forgetfulness of injuries in the young, is accepta- 19
 ‘ ble to God.—Representing the innocence of the
 ‘ mind by childhood, he calls us children (παιδας),
 ‘ young, little ones (νηπιος), sons,—and a new peo-
 ‘ ple.—He figuratively calls us young ones, who are
 ‘ not enslaved to sin,—pure, leaping to the father
 ‘ only,—running to the truth, and swift to salvation; 74
 ‘ —such—our divine guide of the young (πωλοδαμ- p. 107.
 ‘ νης) takes care of.—The Lord plainly shews who
 ‘ are meant by children, when a question arose
 ‘ among the apostles ‘ which of them should be the
 ‘ greatest, Jesus set a child among them saying,
 ‘ whoever shall humble himself as this child, the Mat. xviii. 4.
 ‘ same is greatest in the kingdom of heaven.’—
 ‘ Those are truly children, who know God only as 73
 ‘ their father, are pure meek (νηπιος) and sincere.—
 ‘ He commands us to be without care of things here,
 ‘ —and cleave only to the father:—he who fulfills p. 108.
 ‘ this command, is truly a little one (νηπιος) and a
 ‘ child

- 55, 94 ' child (παῖς) of God.—The Lord is call'd a perfect
 ' man, as being perfect in righteousness;—but we are
 ' little ones (νηπιοὶ) perfected (τελειωμένοι) when we
 ' become of the Church, and receive Christ as our
 ' head.—A person is not call'd (νηπιος) because fool-
 p. 109. ' ish,—but as meek and mild (νεηπιος, ηπιος) —a lit-
 ' tle one is meek,—without guile,—which is the
 ' foundation of truth:—the new minds of little ones
 p. 112. ' were once foolish, now newly wise.—He calls the
 ' Lord himself a child,—shall not the instruction of
 ' this child be perfect—who guides us children
 ' (παιδας) who are his little ones (νηπιες).'

- 12, 49 Clement is of the opinion of *Christ and his Apostles* that children are *not naturally sinful*, but *innocent and examples of it*. Far from confining the
 92 words παιδες and νηπιοὶ to infants, he calls all children which he as a teacher (παιδαγωγος) is to instruct; as having before been ignorant, now become sensible, yet still meek, teachable, and unprejudiced: judging it the perfection of a man to imitate *the innocence and teachableness of children*. But those who
 109 are in a course of instruction for Baptism, are what he especially calls children (παιδες and νηπιοὶ) for when baptized they become perfect (τελειοι.)

73.

- p. 108. Pæd. i. 5, ' We are little ones (νηπιοὶ)—perfected
 ' when we become of the Church, and receive Christ
 p. 110. ' as our head.—A mother gathers her children to-
 55, 82 ' gether, and we seek our mother the Church.—
 ' So the father of all things receives those who fly
 27, 116 ' to him, and regenerating them to the adoption of
 ' sons by the spirit—aids them,—and therefore calls
 ' them his children.'
 p. 114. i. 6. ' To believe only and be born again is the
 ' perfection of life.—He who is born again—and
 63 ' enlighten'd, is freed from darkness and receives
 ' light.'

iii. 10. 'The Lord taught his disciples, to catch p. 285.
'men as fishes out of the water.'

W. d. app. 8.

iii. 11. 'If any be a fisher let him remember the p. 289.
'apostle, and the children (*παιδίων*) drawn out of the
'water.'

Strom. iii. 12. 'We believe the Lord hath fully p. 548.
'wash'd us by one Baptism.'

The only way of being admitted into the Church 8, 62
of Christ is Baptism, all therefore who would enter
it must be baptized; by which we are wash'd from 86
our sins, deliver'd from the powers of darkness,
born again, adopted into the family of God, united 80
to Christ as our head, made perfect Christians, and
enlighten'd by the Spirit. Those are baptized who
believe and seek Christ, the children (*νηπιόι* and *παί- 13, 81*
δια) here said to be baptized, which Wall supposes
to be infants, are as appears above all of whatever
age, who being meek and teachable seek Christ the 72
true teacher (*ὁ παιδαγωγός*) and submit to him. Pæd. i. 7.

p. 129.

74.

Pæd. i. 6. 'To believe—and be regenerated is p. 114.
'the perfection of life.—How soon are these bands 103
'loosed by the faith of man and divine grace! sins p. 116.
'being done away by one effectual remedy, Baptism 47
'according to the word.—When does this disci-
'ple take place?—teaching (*κατηχησις*) leads to 13, 80
'faith, and faith with baptism is taught by the holy
'spirit.—To the acknowledgement of good neces- p. 117.
'sarily follows a repentance of evil;—so we repent-
'ing of our faults, renouncing our sins, and cleansed 85, 98
'by Baptism, run to the eternal light as children to
'their father.—It is perfection to renounce our sins, p. 129.
'and be born again to the faith of the only perfect
'one, forgetting our past sins.'

iii. 12. 'Parents should at home—discourse with p. 304.
'their children before they bring them to a master, 122
'what the scriptures teach,—leaving the full inter-
'pretation

- r. 305. 'pretation to the master.—These commandments
 'must be kept, and whatever else is order'd in the
 p. 309. 'Bible, as Iſaiah ſaith, '*Waſh ye make you clean.*'
 '—These are a few things of many,—which the
 'teacher lays before his children, by which vice is
 'rooted up.—But we have need of a maſter to teach
 'us theſe holy words,—he will teach you who are
 'already educated in the right way, the peculiar
 p. 310. 'doctrines :—That 'Jeſus is the propitiation for
 i Jo. ii, 2, 6. "our ſins ;"—that 'as he walk'd ſo ſhould we
 "walk.' O flock of this bleſſed doctrine, let us ful-
 72, 82 'fil the deſire of the Church, and run as little
 'ones (*νηπιοι*) to their good mother,—and be ſancti-
 27, 119 'fied as a child of God.'

63 The qualifications he requires of perſons to be
 baptized are repentance, being taught the doctrines
 and duties of Chriſtianity, belief in the Saviour,
 8, 14 renouncing paſt ſins, and a voluntary ſeeking ad-
 miſſion into the Church ; and this not only in con-
 62 verts, but native Chriſtians. For he adviſes pa-
 55, 94 rents to teach their children the ſcriptures, and bring
 them to a maſter for further inſtruction, the conſe-
 76, 81 quence of which is '*waſh ye make you clean*' a text
 Juſtin Martyr had quoted before him on occaſion of
 Baptiſm. His method of teaching is the ſame as in
 the Apoſt. Conſt. firſt in the plain duties and natu-
 ral religion, and then in the peculiar doctrines of
 Chriſtianity. And it is *after this* they muſt ſeek
 admiſſion into the Church, and be ſanctified and
 adopted of God by Baptiſm.—*I wonder this expreſs*
teſtimony was never hit on before.

75.

- 63 p. 113. Pæd. i. 6. 'Being baptized we are enlighten'd, being
 68, 119 'enlighten'd are adopted, being adopted are perfected,
 94 'being perfected are made immortal.—It is call'd the
 109 'Laver (*λατρον*) becauſe we are waſh'd from our ſins ;
 'Grace (*χαρισμα*) becauſe the puniſhment of ſins is
 'done away ; Illumination (*φωτισμα*) becauſe the ho-
 'ly

‘ly saving light appears, by which we see God;
 ‘and we call it Perfection (τελειον) because without
 ‘defects.—We now begin to live who are deliver’d p. 114.
 ‘from death. — He who is born again (αναγεννηθεις)
 ‘and enlighten’d (φωτισθεις) as the name implies is **36, 106**
 ‘immediately freed from darkness, and receives
 ‘light.—Being baptized and washing away sins,
 ‘which darken’d the divine Spirit,—we receive the **32**
 ‘clear eye of the Spirit.—We wash away all sins, p. 116.
 ‘—and the peculiar grace of illumination is that
 ‘the manners are not the same as before washing. **31, 99**
 ‘—We are truly the children of God, ‘who putting p. 117.
 ‘off the old man’ and garment of wickedness, have Eph. iv. 22.
 ‘put on the incorruption of Christ, that being born **14, 23**
 ‘again a new and holy people, we may keep the **115, 86**
 ‘man undefiled.—Baptism is for the forgiveness of p. 128.
 ‘sins.’

iii. 12. ‘We are separated from our former sins, p. 303.
 ‘and being regenerated are fix’d in the truth, re-
 ‘stored to a right understanding and made holy.’ **67**

Putting off their cloaths before Baptism, and **116**
 putting on a white garment after it which are hinted **111**
 at here, were to represent their forsaking all for-
 mer sins, receiving forgiveness, and their obliga-
 tion to persevere in holiness. Sins being put away **51, 58**
 by baptism, men are born again to a new and holy
 life, adopted into the family of God, enlighten’d
 by the gift of the Spirit, become perfect Christians, **99**
 are entitled to the rewards of such, and must take
 care by a steady obedience to continue so. Here
 are summed up several of the names by which Bap-
 tism is express’d: the Laver, Grace, New birth, Il-
 lumination, Adoption and perfection.

76.

Pæd. i. 6. ‘As soon as born again we receive p. 112.
 ‘perfection.—A voice from heaven call’d to the Mat. iii. 17.
 ‘Lord when baptized,—‘Thou art my son to day Pf. ii. 7.
 ‘have p. 113.

55

“ have I begotten thee.”—When Christ was to day
 ‘ regenerated, was he perfect? or which is most ab-
 ‘ surd was he defective?—He was perfected by the
 ‘ Laver only, and sanctified by the coming of the
 ‘ Spirit.—So we—being baptized—are perfected.
 ‘ —It is absurd to call that the grace of God which
 ‘ is not perfect, for he is perfect and gives perfect
 p. 114. ‘ gifts.—So that to believe only and be regenerated
 ‘ is the perfection of life.’

109

Some Hereticks said that other ceremonies which
 they used beside baptism, were necessary to perfect
 a Christian, but he here insists that Baptism once
 compleated is sufficient, and perfects the Christian
 without them, being therefore call’d by the name
Perfection. And since he is clear that we are im-
 mediately compleated on being baptized, it follows that
 baptism was then compleated once, without a long in-
 terval as there now is between the ceremony and
 its completion by Confirmation: this indeed naturally
 follows from what is said above, that none were
 baptized till they desired and understood it.

74

77.

p. 119. Pæd. i. 6. ‘ If the beginning of the faith in Christ
 Heb. v. 12, ‘ represented by milk is childhood (νηπιότης), — how
 13. ‘ is the rest of the perfect—again commended as
 47 ‘ the milk of children?—In that rest the same milk
 p. 124. ‘ and honey is promised.—As soon as born we are
 1 Pet. ii. 2. ‘ nourish’d with milk, a food from the Lord, and
 p. 125. ‘ as soon as born again are exalted with the hope of
 Joel iii. 18. ‘ rest in the Jerusalem above, where it is said to
 ‘ rain milk and honey.—If we are regenerated to
 ‘ Christ, he who regenerates us feeds us with the
 ‘ proper milk, that is the word.—Milk has the
 p. 128. ‘ same natural alliance with the water, as the spiri-
 ‘ tual laver to spiritual food.’

85

Hence it appears that the custom Tertullian men-
 tions, of giving milk and honey to the new bap-
 tized, was practiced at Alexandria in Clement’s
 time.

Strom. iii. 12. 'The Lord hath fully wash'd us p. 548.
 ' by *one Baptism*, answering the end of Moses's ma-
 ' ny baptisms by one only. (πολλα Μωυσεως δι' ενός 62, 87
 ' βαπτισματος.)'

This and his saying before that Baptism perfected
 a man at once, shews it may not be repeated. We 34, 58
 may take notice he does not compare Baptism to
 any proper Jewish baptism, but opposes it to the 88, 114
 many purifications.

Pæd. i. 5. 'They brought to him children, to
 ' have his hands laid on them in blessing. (εις χειρο-
 ' θεσιαν ευλογιας.)'

Clement as well as Origen suppose, these children
 came not to be baptized, but blessed. 19, 95

78.

Clement seems clearly of opinion that children 72
 are *naturally innocent*, and calls all those children,
 (παιδες and νεπιοι) who imitate their teachableness,
 and particularly those who are under instruction for
 Baptism. *All* who will become Christians *must be* 73
baptized, whether converts or natives, but *none* till
 they are *taught and desire it*, for he plainly de- 74
 scribes christian children as first taught and then
 baptized. His instruction is first in natural religion
 and then in Christianity. Repentance, faith, and 75
 renouncing of sins is required before baptism; For-
 giveness, new birth, adoption, the gift of the spi-
 rit, and becoming perfect Christians is the effect of
 it; and Perseverance is required afterward. The
 putting off the cloaths, putting on a white gar-
 ment, and tasting milk and honey seem hinted at, 77
 also that Baptism was compleated at once, and might 76
 not be repeated, and that there was no Jewish bap- 77
 tism.

C H A P. VI.

Of Tertullian. Africa. A. D. 200.

79.

A ZEALOUS man, but too much inclined to monkish austerities, by pretence of which the Montanists drew him over to their sect ; neither could they keep him.

- De Bapt. 10. ‘ The Baptism of John,—was divine by command, not in power ;—it was to repentance,—but none forgives sins nor gives the Spirit
 John xvi. 7. ‘ but God alone.—The Lord himself said the Spirit
 19 ‘ would not come down till he ascended to heaven ;
 ‘ —so we find in the Acts of the apostles, that those
 Acts xix. 2. ‘ baptized by John had not received the Holy Ghost.
 ‘ —He preach’d the Baptism of repentance, for the
 ‘ forgiveness of sins which was to come.—11. ‘ The
 John iv. 2. “ Lord did not baptize but his disciples,”—with the
 7 ‘ same baptism as John’s,—because the Lord ‘ was
 “ not yet glorified.”
- 104, 116 The Baptism of John was not perfect, being
 3 only preparative, it was to repentance, and promise of forgiveness in the Messiah to come, but
 90 gave not the Spirit, Jesus’s baptism before his death
 7 was of the same preparative kind.

80.

W. 22. G. 513. W. d. 360. 363 Pr. 37.

- De anima. 39. ‘ To whom will not the evil spirit.
 109 ‘ cleave—when invited by the entire superstition of
 ‘ childbirth.—So that scarce any birth of the Gen-
 1 Cor. vii. 14. ‘ tiles is pure ; hence the apostle says of one sanctified parent holy children are born, both by
 ‘ privilege of birth and instruction.—They are
 ‘ born

‘born pure, that is design’d for holiness,—other-
 ‘wise he knew the Lord’s decree, ‘unless a man be John iii. 5.
 ‘born of water, and the spirit, he shall not enter
 ‘the kingdom of God.’—40. Therefore every soul 68
 ‘is reckoned in Adam till it is enroll’d in Christ,
 ‘unclean till enroll’d, and sinful because unclean,
 ‘tainted by the alliance of the flesh.—41. The evil
 ‘of the soul, beside what the wicked spirit builds on
 ‘it, is from a fault in the original,—the corruption
 ‘of nature—has its parent, the author of corrup-
 ‘tion; yet so that the divine principle of the soul
 ‘remains,—for what is from God cannot be put out
 ‘though darken’d.—When therefore it comes to 74
 ‘have faith, being renew’d by a second birth of 73
 ‘water and heavenly aid, and laying aside its for-
 ‘mer corruption, it shews its whole light, and is re-
 ‘ceived by the holy spirit, as in its former birth by 60
 ‘the evil one.’

W. 21. G. 510, 511. W. d. 362. Pr. 37.

De Bapt. 18. ‘Why does the *innocent age* hasten 49, 72
 ‘to the forgiveness of sins.’

Dr. Wall did not begin his quotation of the first
 of these passages high enough, to see that he refers
 the impurity of the Gentile children to their idola-
 trous ceremonies at child-birth; by which Chryso-
 stom complains the Christians of his time as it were 109, 119
 dedicated their children to the devil. But Tertul-
 lian supposes there was beside that, some natural
 defect in children by which they are unclean, and
 which gives the devil an opportunity of drawing
 them into sin, and which he thinks is put away by
 baptism. He had not however quite cast off the old
 notion of the *innocence of children*, calling that the 12, 47
 ‘innocent age’ which wanted not forgiveness. Here
 seems to be a beginning of the notion of *original*
sin, though far short of what Cyprian supposed,
 and much less like Austin. Irenæus said man was 67
 more frail since the fall; Tertullian with Origen
 imagined some inconceivable pollution, which gave 91
 evil

evil spirits an advantage against them, (Macarius's homilies contain the same opinion). Cyprian supposed Infants really sinful, and Austin ranks them with the grossest offenders.

81.

W. 19. G. 509. W. d. 259. Pr. 36.

119 De Bapt. 12. ' Since it is said none can be saved
' without Baptism, chiefly from what the Lord said,
' ' unless a man be born of water he has not life,'
' ' some enquire—how the apostles were saved, whom
' ' we do not find to have been baptized in the Lord,
' ' except Paul.—13. Salvation was by faith alone
' ' before the Lord's suffering and rising again, but
' ' when faith increased of believing in his birth,
62 ' death, and resurrection,—the seal of baptism was
90 ' added,—the law of baptizing given,—and ' un-
John iii. 5. ' less a person be born again of water and the spi-
13, 73 ' rit, he shall not enter the kingdom of Heaven,'
' bound faith to the necessity of baptism, and
' thenceforth all believers were baptized.'

W. 22. G. 509. W. d. 360. Pr. 37.

115 De anima 39. ' He says they were born pure,
109 ' that is design'd for holiness.—otherwise he knew
' the Lord's decree ' unless a man be born of water
' and the spirit he shall not enter the kingdom of
' God.'

41. ' When it comes to have faith, it is form'd
' again by a new birth of water and heavenly aid.'

De Bapt. 18. ' Let them come therefore (*children*
' *to Baptism*) when they are grown.'

50 Whether the apostles were baptized we neither
know nor are now concern'd in it. Baptism is now
necessary to all who are qualified for it: none is
properly a christian or entitled to christian rewards
8, 74 without it: the children of christians as well as con-
verts must receive it in due time.

De Pœnit. 6. 'The Laver is the seal of faith begun by repentance, we are not wash'd that we may cease sinning, but because we have ceased, being already wash'd in heart.'

De anima 41. 'No soul is without fault, as none is without some good, therefore when it comes to have faith, being reform'd by a new birth of water and heavenly aid, it's former corruption being put away it shews it's whole brightness, and is received by the holy spirit, as in its former birth by the evil one.'

68

De Bapt. 13. 'He enforced the necessity of Baptism, and thenceforth all believers were baptized.'

103

W. 21. G. 510, 511. W. d. 362. Pr. 36.

18. 'But Baptism must not be given rashly,—delaying of it is better according to each one's state and age, chiefly as to little ones; for why need those who answer for them be brought into danger? since they may fail of their promise by death, or be deceived by a bad disposition. The Lord says, 'forbid them not to come to me,' let them come then when they are grown,—and are taught why they come; let them become Christians when they can know Christ. Why does the innocent age hasten to the forgiveness of sins?—let them know how to ask salvation, that you may appear to give it to one who seeks it. For no less reason should the unmarried delay it,—till they marry or are confirm'd in chastity; those who know the importance of baptism will more fear the receiving than delaying it, a compleat faith is sure of salvation.'

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106

De Spect. 4. 'We protested with our own mouth that we renounced.'

93, 1

De Bapt. 20. ' When ye are come out of the
' holy laver of new birth, and first spread out your
' hands with your brethren by your mother, ask—
' grace.'

I see no such difficulty as Wall supposes of know-
ing Tertullian's mind: He seems always to think
Baptism necessary to all, unless hinder'd by some
lawful impediment, of which Infancy is one; for he
is *expressly* against baptizing children *till they are*
grown, have faith, understand and desire it. If he
says *no soul is born without fault*, he adds therefore
it is cleansed by baptism *when it has faith*: if Bap-
tism is *necessary to all*, it follows *all believers were*
baptized. It is the seal of faith begun by repen-
tance; the purifier of believing souls; to which
children must come *when they have learn'd Christ*.
But I think Hermas would have censured Tertullian
for advising *grown persons* to delay their own bap-
tism; which yet was a practice often complain'd of
by later writers, especially in the Eastern church,
where infant baptism was *not so soon establish'd*. The
African practice in his time seems to be, that several
baptized children so young as to have persons to an-
swer for them; (this is *the first time I find sponsors*
mention'd) but baptizing *perfect infants* seems far
from an establish'd practice, for he speaks of sever-
al children of the same family as *baptized at once*,
who being young were brought by, and kneel'd
with their mother, yet were such as could *put up*
the prayer for grace themselves, and whose prayers,
fasting, and confession, appear to be *their own act*.

83.

W. 20.

56, 99 De Bapt. 17. ' The high priest (summus sacer-
' dos) who is the Bishop, has the right of baptizing,
' and from him the priests (presbyteri) and deacons,
' yet not without the bishop's authority:—not but
' that the laity have a right,—but modesty becomes
' them

‘ them—not to usurp the office of the bishop.—Let
 ‘ it suffice to do it in cases of necessity; but it is ar-
 ‘ rogance in a woman—to pretend to baptize.’

56

De vel. virg. 9. ‘ A woman is not allow’d—to i Tim.ii.
 ‘ teach, baptize,’ &c.

The Bishop as being the principal officer of the
 church is the proper baptizer, and I suppose gene-
 rally did it, yet the inferior clergy might perform
 it by his permission: the spreading opinion of the
 indispensable necessity of baptism, and perhaps the
 too great delaying of it in grown persons, made
 him allow even laymen to perform it in cases of ne-
 cessity; for which however, and even for allowing
 deacons to do it, Ignatius would have reprov’d
 him: however he permits a woman to do it in no
 case.

107

20, 1

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84.

De Bapt. 1. ‘ Baptism is the happy sacrament of
 ‘ water.’

4. ‘ There is no difference whether they are
 ‘ baptized in the sea, a pond, river, spring, lake,
 ‘ or pit.—between those John baptized in Jordan,
 ‘ Peter in Tiber, or the Eunuch whom Philip bap-
 ‘ tized in water by chance by the way-side.—All wa-
 ‘ ter—obtains the sacrament of sanctification when
 ‘ we have call’d on God; the spirit from heaven
 ‘ comes on it,—and sanctifies it.’

90, 5

60

7. ‘ The outward act of Baptism is being dipped
 ‘ in water.’

19. ‘ Passion-week is the most solemn time for
 ‘ baptism, when our Lord’s suffering into which we
 ‘ are baptized was fulfill’d; from thence to Pente-
 ‘ cost is a long time for doing it, when the resurrec-
 ‘ tion of our Lord is commemorated among his dis-
 ‘ ciples,—but every day is the Lord’s, and every
 ‘ time fit for baptism, if there is any difference in
 ‘ the solemnity there is none in the grace.’

58, 1

116

13. 'The law of baptizing was given, and the
 Mat. xxviii. 'form prescribed; 'go,' says he, 'and teach the
 19- "nations, baptizing them into the name of the Fa-
 21 "ther, and of the Son, and of the Holy Ghost."

Adv. Prax. 26. 'Commanding to 'baptize into
 57 "the Father, and Son, and Holy Ghost;" not into
 116 'one, for we are dipped not once but thrice, at
 'each name into each person.'

De Cor. 3. 'Then we are thrice dipped.'

Baptism is by water, and he says it is no matter
 60 whether it is a large or small running or still one;
 57, 99 however they pray'd to God to consecrate it for the
 use, which other authors also mention. He speaks
 60, 111 of the old custom of baptizing at Easter as more
 solemn, but that on occasion it might be done at
 any time. Baptism was by dipping, and that three
 times, once at the naming of each person; this
 63 Justin Martyr seems to refer to, and others expressly
 say.

85.

De Bapt. 20. 'Those who come to Baptism must
 63, 57 'use frequent prayers, fastings, watchings, and
 'confession of past sins.'

G. 512.

14, 115 De Pœnit. 6. 'The Laver is the seal of faith
 'begun by repentance.'

De Cor. 3. 'Coming to the water, we there,
 116 'and also some time before in the church, at the di-
 'rection of the minister (antistitis) declare we re-
 74, 93 'nounce the devil, his pomps and his angels; then
 'we are thrice dipped, answering something fur-
 'ther, as the Lord commanded in the Gospel, then
 47, 77 'we taste milk and honey.'

De Spect. 4. 'When going into the water we
 24, 98 'profess'd the christian faith in the appointed words,
 107 'we protested with our own mouth that we re-
 'nounced the devil, his pomps and his angels.'

De An. 35. ' You covenanted to renounce the devil, his pomps and his angels.'

De Idol. 6. ' How have we renounced the devil and his angels if we make idols.'

De Bapt. 7. ' Coming out of the Laver we are anointed with consecrated ointment,—as into a priesthood.—8. Then hands are laid on, and by blessing calling down the Holy Ghost.'

57, 116
1 Pet. ii. 9.
99, 26

20. ' When ye are come out of the Laver of new birth, and first spread out your hands,—ask of the Father and the Lord the possessions of sons, grace, and the gifts of the anointed.'

57

The preparation before Baptism is repentance, faith, prayer, fasting, and confession of sins: at the time they renounced the devil, his pomps and his angels, in the church, and again at the water: and confessed their faith: having been thrice dipped they pray'd to God as their father for grace; (see such a prayer in the Apost. Const.) then they were anointed with ointment, which, as well as the water before was consecrated; and they had a taste of milk and honey: lastly their baptism was compleated by laying on of hands, which was done immediately, and thereby the Holy Ghost was given.

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60, 116
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86.

De Bap. 1. ' Being wash'd from the sins of our former blindness, we are made free to eternal life. —2. The gaining immortality by this done with so great plainness, without pomp or great magnificence, lastly a man let down into the water without charge, dipped with few words, and coming out little or nothing cleaner, is thought strange. —4. Since we are defiled with sins, we are wash'd with water.'

73
50

G. 512.

De Refur. 48. ' The soul is sanctified not by the washing but by the answer.'

35

G 4

De

De Bapt. 5. ' Death being destroy'd by the wash-
 ' ing away of sins, the condemnation being taken
 ' away, the punishment is also taken off, and thus
 ' man is restored to the image of God ;—for he re-
 ' ceives the spirit of God—which he had lost by
 ' sin. 6. Not that we receive the Holy Ghost by
 116 ' water, but being cleansed by water are fitted by
 ' the angel for the Holy Ghost.—7. The outward
 29 ' act is being dipped in water, the spiritual effect is
 ' being freed from sin.'

63, 75 De An. 41. ' Being renew'd by a second birth
 ' of water and heavenly aid, laying aside its former
 ' corruption it shews its whole brightness, and is
 ' received of the holy spirit.'

He says the benefits of Baptism are the forgive-
 ness of past sins, a right to the promises of the
 Gospel, a restoration to the favour and image of
 God as in Irenæus, a being born again of water
 and the Spirit, and the gift and assistance of the
 Holy Ghost. Yet these are not merely a conse-
 67 quence of the outward act, but from the sincerity
 32 of our repentance, faith and promise. As he says
 115 it was then done ' without pomp,' probably all the
 35, 107 ceremonies which Cyril mentions were not then used.
 117

87.

De Bapt. 15. ' We have one Baptism only,—as
 Eph.iv.5. ' there is one God, one baptism, and one church
 104 ' in Heaven.—The hereticks have no fellowship
 ' with us, have not the same God, the same one
 ' Christ, therefore not that one baptism, because
 34, 58 ' not the same.—We once therefore enter the La-
 ' ver, once our sins are wash'd away, which must
 77 ' not be repeated. The Jew washes daily because
 ' daily polluted, but we do not because restrain'd to
 ' one baptism ; that is the happy water which washes
 ' at once.'

16. 'We have indeed another baptism, that of blood,—which supplies the place of baptism if not received.' 36, 58

De Refur. 48. 'If some are baptized for the dead,'—they thought that baptism in their stead (vicarium baptismi) would avail to the hope of a resurrection.' 1 Cor. xv. 29.

Baptism though necessary to all, might be repeated to none, but the baptized must persevere in holiness: those who were martyr'd before they could be baptized need not be uneasy at missing it, for that more fully proved their trust in Christ. What Paul meant in 1 Cor. xv. 29. is hard to say; but some in Tertullian's time seem to have taken occasion from it, to baptize one person instead of another who died without it, which is a practice I meet with no where else. All the Christian writers before A. D. 250. reject hereticks baptism as void, and with reason, for the first Hereticks wilfully perverted what they could not but know; but it seems too severe to reject for that reason, the Baptism though a little irregular of such moderns, as at this distance of time innocently err in the sincerity of their hearts. 51, 100 101 104

88.

De Bapt. 13. 'Before the Lord's suffering Forgiveness was by faith alone,—but when faith was increased—Baptism was added.' 62

5. 'The pool of Bethesda,—the figure of the bodily remedy represented the spiritual one:—8. The waters of the flood by which the old wickedness was wash'd away;—9. The people going out of Egypt passed through water,—a figure of Baptism:—The water was heal'd of its bitterness by wood:—The water which flow'd out of the rock;—Christ himself was baptized.' John v. 2. 100, 114

5. 'The Gentiles—are initiated to some sacred rites by washing;—purify houses, temples, and whole 62

‘ whole cities by sprinkling ;—and among the
 ‘ ancients he who was accused of murder purged
 ‘ himself by water.—we see the aim of the devil
 ‘ imitating the things of God, when he uses a baptism
 ‘ on his worshippers.’

58, 77 The Fathers are fond of finding any thing *like*
Baptism among the Jews, and imagine imitations of
 it among the heathen, often when the likeness was
 without design, as in Justin Martyr as well as here :
 but though they have brought in all they can find
 right or wrong, there is not a word of any supposed
 60, 90 *Jewish proselyte baptism*, which would have been
 more similar than any of them, whence it is plain
 to me they knew of no such thing : on the contrary
 he here speaks of Baptism as a thing which began
 with, and was peculiar to Christianity. The Gentile
 rites in my mind are not imitations of Baptism, but
 62 of the Jewish purifications.

89.

79 Tertullian’s opinion was as follows. That John’s,
 and Jesus’s baptism while on earth, were preparative
 to Christianity, but not alone sufficient ; He thought
 88 Baptism a thing *peculiar to Christianity* ; and as
 though led by his subject to speak of *Jewish proselyte*
Baptism, if there was any, he says not a word of it,
 he seems to know of no such thing. As he lived
 80 between the time of Irenæus and Cyprian he had
 an intermediate notion of the human soul ; more
 than Irenæus’s opinion that human nature was
 weaken’d by the Fall, yet less than Cyprian’s that
 they were born actually sinful ; and rather like a
 notion which we find in the Eastern Church about
 the 4th Century, that some inconceivable pollution
 gave the devil an advantage against them, which
 was taken away by baptism, and the soul restored to
 86 the image of God ; but the great impurity of the
 80 heathen he refers to their idolatrous ceremonies at
 childbirth. The consequence of the notion of
 children’s

children's impurity, or else that which gave rise to
 it, was that some were for baptizing them before 82
 they could answer for themselves, which is first
 mention'd here; but the general practice seems to
 have been rather to baptize them young than in-
 fants. Baptism is necessary to all who are duly 81
 qualified, nor is any one entitled to the Christian
 promises without it, nay he supposes the necessity 83
 may be so urgent that even a layman should give it,
 in that however he seems to err. He always requires
 Repentance and Faith as necessary qualifications for 82
 baptism, with prayer, fasting and confession; and as 85
 Clement of Alexandria was before, is express against
 baptizing children till they believe and desire it; 82
 but may be censured as almost one of the despisers
 of baptism mention'd by other writers, when he
 advises the full-grown to delay it. The Bishop was 83
 the proper officer to baptize, yet the lower clergy
 might do it; so Easter was the most solemn time 84
 for it, though any time or water would do: the
 water and ointment were consecrated before used, 85
 they renounced the devil in the Church, and again
 at the water, were thrice dipped at the three several 84
 names of the Father, Son and Holy Ghost; and
 having pray'd to God as their father for grace, 85
 been anointed, and tasted milk and honey, they re-
 ceived laying on of hands for the gift of the Holy
 Ghost: and now being compleat Christians and their
 sins forgiven, in consequence rather of their sincere 86
 engagement than the outward act, they could be 87
 baptized no more, but must persevere in holiness.
 They might indeed be martyr'd either after baptism
 or before it, in which last case it supplied its place,
 and was called *Baptism of blood*: but the baptism
 of wilful hereticks was not to be admitted as
 Baptism.

Origen, Alexandria and Judea. A. D. 230.

90.

A LEARNED and sincere man, but too much given to Allegory. Where only translations remain, Rufinus, and even Jerom sometimes took so much liberty, that we can scarce tell whether we read the opinion of Origen or his translators.

6,88 xxv. on Luke iii. 15. *Jerom's transl.* 'All things were new in John Baptist, and for the unusualness of his life all who saw him admired and honour'd him; above all because he baptized the penitent for the remission of sins.'

Joh. v. 35. xxi on Luke iii. 2. 'He first came 'a burning
Mar. i. 4. "and a shining light' and preach'd 'the Baptism of
5, 84 "repentance for the forgiveness of sins,' then the true
"light follow'd—Where should the Baptist keep but
"near Jordan, that whoever would repent the Laver
"of water might be ready.'

6, 81 vi. 5. on John i. 25. *Greek.* 'Desiring to hinder John from baptizing; thinking perhaps it was no one's office to baptize, but Christ, Elijah or that prophet.'

vi. 6. on John i. 19. 'John saw perhaps the fear of the Priests,—lest he who baptized was the Christ.'

i K. xviii. 33. vi. 13. on John i. 23. 'Why should ye suppose that Elijah would come to baptize, who did not wet (βαπτίζαντος) the wood on the altar in Ahab's time,—for he bid the priests do it—Christ baptized not with water but his disciples, yet reserved to himself the baptizing 'with the Holy Ghost
Luk. iii. 16. "and with fire.'—nor can it be shewn that any
'prophet baptized.'

vi. 17. *on John i. 26.* 'Though the four Evangelists say, John own'd he came to *'baptize with water,'* Matthew only adds *'to repentance'*—John's *Mat. iii. 11.*
 'baptism was inferior to Jesus's,—those who had *3, 116*
 'been baptized with it, and had not heard of the
 'Holy Ghost, the apostle baptized again, because
 'regeneration was not of John, but of Jesus by his
 'apostles.'

vi. 26. *on John i. 28.* 'There is the Baptism of
 'water, the spirit, and fire; and to some also the
 'Baptism of blood: of the last he says—'I *36, 101*
 'have a baptism to be baptized, and how am I *Luk. xii. 50.*
 'straiten'd till it be accomplish'd."

Origen says John Baptist came in a quite different
 way from all before him, and was admired for it,
 particularly for what was one principal part of his
 new method, *his baptizing the penitent for forgiveness.* *114*
 None of the prophets before him baptized, and it
 seem'd the Jewish notion that none might begin it
 except Christ, his forerunner Elijah, or the prophet *6*
 they expected like Moses, whom they seem not to
 know was the Messiah. Hence it appears Origen
 knew of no proper *Jewish Baptism.* John's Baptism *62*
 was only preparative, as far as appears always in
 Jordan, to repentance and forgiveness, but gave not *1*
 the Holy Ghost, which was reserved for that of *79*
 Jesus. John's disciples were therefore baptized *4, 104*
 again with Christian Baptism.

91.

W. d. app. 12, 13.

xv. 23. *on Mat. xix. 28. Greek.* 'Perhaps by Job xiv. 4:
 'birth 'none is clean from pollution (*ρύπαν*) though *LXX.*
 'his life be but one day,' through the mystery of
 'generation.—as David says, 'I was conceived in *Psal. li. 5.*
 'wickedness (*αννομίας*) and in sin (*ἀμαρτίας*) my
 'mother brought me forth.' By regeneration by
 'the laver every one who 'is born from above *Joh. iii. 5.*
 ' (*ανωθεν*) of water and the Spirit,' is clean from
 'pollution

Mat. xix. 28. ‘pollution (*πονηρία*)—‘in a glass darkly;’ but in the other regeneration ‘when the Son of man shall sit on the throne of his glory’—face to face.’

W. 1.

Cont. Cels. vii. 50 *Greek.* ‘He does not shew how error accompanies birth;—but the prophets—say ‘a sacrifice was offer’d for sin, and speak of the new born as not free from sin. (*ἀμωγτίας*)’

W. 26. G. 519. W. d. 372. Pr. 38.

viii. 3. *on Lev. xii 7. Rufinus.* ‘The scripture says of the child born, that it ‘is not clean from pollution (*forde*) though it’s life be but of one day.’—David says, ‘I was conceived in iniquity, and in sin my mother brought me forth,’ shewing that whatever soul is born in the flesh is defiled with the pollution of iniquity and sin.—(*iniquitatis* & *peccati forde*)—It may be ask’d, since Baptism is given for forgiveness of sins, why by the practice of the Church it is given to little ones; (*parvulis*) for if nothing in little ones wanted forgiveness, the grace of baptism would seem needless.’

W. 27, 28.

Lev. xii. 6. v. 9. *on Rom. vi. 7. Rufinus.* ‘By the Law a sacrifice was offer’d for him who was born,—could then a new born little one sin? it had then sin, (*peccatum*) for which a sacrifice was order’d to be offer’d; from which he says ‘none can be clean if his life is but of one day;’ of that David said —‘in sin hath my mother conceived me.’—Therefore the Church received a tradition from the apostles to give baptism even to little ones,—because the natural pollution of sin is in all, which must be wash’d away by water and the Spirit.’

xiv. *on Luk. ii. 22. Jerom.* ‘When the days of their purification were accomplished.’—Jesus therefore wanted purifying, and was unclean, or defiled with some sort of pollution;—it is written in Job, ‘None is clean from pollution if his life is but of one day:’ he does not say none is clean

‘from

‘ from sin, (peccato) but none is clean from pollu- 119
‘ tion. (forde.)’

W. 27. G. 519. W. d. 372. Pr. 39.

xiv. on Luke. ‘ It is frequently debated among the 122
‘ brethren,—little ones are baptized for forgiveness
‘ of sins : What sins ? or when have they sin’d ? or 82
‘ how can there be any reason for the laver in little
‘ ones, unless as we said before ‘ None is clean from
‘ pollution though his life on earth be but of one Job xiv. 4.
‘ day ?’ and since by the sacrament of Baptism the LXX.
‘ pollutions of birth are laid aside, therefore little 113, 118
‘ ones also are baptized ; for ‘ except a person be Joh. iii. 5.
‘ born again of water and the spirit he cannot enter
‘ the kingdom of heaven.”

It is plain Origen thought children were defiled
when born, which he calls both (*ῥυπος sordes*) pollu-
tion, and (*ἀμαρτία peccatum*) sin, for which his prin-
cipal texts are Job xiv. 4. according to the Septua- 10
gint, and Ps. li. 5. But his notion seems to be of
some legal defilement, for he joins it with the puri- 80
fication after childbirth, and unless Jerom has
entirely alter’d the context of the xivth on Luke,
he expressly distinguishes it from Sin, and says it
was what Jesus himself needed cleansing from. To
purify children from this pollution they baptized
them while little ones, and thought they had a tra- 93
dition from the apostles for doing so. Yet it seems
probable that neither the opinion nor practice were
then establish’d, since a debate might and often did 82
arise, why they were baptized ? which was always
for forgiveness ; and what sins they had ? Here too
we find how this opinion and practice, or which no
traces appear till after Justin Martyr, served to bring 143
in one another. If they baptized children before
they could sin, Baptism was certainly for forgiveness,
therefore they must have something naturally want-
ing forgiveness ; again, if they fancied that children
were born defiled, then they must needs be baptized 96
to cleanse them from it.

92.

W. 33.

xiii. 17. *on Math.* 18. *Greek.* How is he who turns, and becomes as little children, a little one among the believers in Jesus?—26. The little ones are the “new born babes, desiring the reasonable and sincere milk.”—27. One may ask—when their angels are ‘set over these little ones,—when by the Laver of ‘regeneration—they became ‘as new born babes ‘desiring the reasonable and sincere milk,’—or from ‘their birth by the foreknowledge of God.’

72
1 Pet. ii. 2.

110

Heb. v. 12,
1 Cor. iii. 2.

vii. 1. *on Gen.* xxi. 8. *Rufinus.* ‘Abraham did not ‘celebrate Isaac’s birth day, but his weaning.—Of ‘those who no longer want milk, but strong meat ‘—a feast is made, but not of those—of whom the ‘apostle says, ‘I have given you milk not meat.’

xiv. *on Luke* ii. 22. *Jerom.* “When the days of ‘their purification were accomplish’d.’—the soul ‘was not cleansed as soon as born,—true cleansing ‘comes to us after a time.’

93

72

The quotation from Matthew is principally at least meant of converts; Clement of Alexandria often uses (νῆπιος) little ones in that sense: but comparing all the places together, Children seem not to have been baptized immediately after birth, as Cyprian chose to do, but some considerable time passed between birth and baptism.

93.

Against Celsus iii. 59. *Greek.* ‘Celsus says the Christians say, ‘Whoever is a sinner, foolish, a little ‘one,—or miserable, the kingdom of God will ‘receive him.’ To this we say, it is not the same ‘thing to call the sick soul to be heal’d, as the ‘sound to knowledge.—We exhort sinners to come ‘to those who will teach them not to sin, the ignorant to those who will make them wise, little ones ‘(νῆπιος) to become men in understanding, the ‘miserable

‘miserable to happiness;—then we call them to
‘initiation (τελετας) for we speak wisdom among the
‘perfect. (τελειοις).’

55, 109

Ex. ad Mart. 17. Greek. ‘He who catechized
‘you said, ‘I and my house will serve the Lord.’—
‘then ye said ‘we will by no means forsake the
‘Lord.’—And in the religious contract (θεοσεβειας
‘συνθηκαις, i. e. baptism) you answered those who ex-
‘amined you (τοις κληρονομοις) ‘we will serve the Lord
‘for he is our God.’ If the breaker of men’s co-
‘venants is faulty,—what shall we say of them who
‘by denying have broken their covenant with God,
‘and returned again to Satan whom when baptized,
‘they renounced.’

116

xii. 4. *on Numb. xxi. 22. Rufinus.* ‘Let every
‘one of the faithful remember, when he first came
‘to the waters of baptism,—what words he then
‘used, how he renounced the devil, would not use
‘his pomps or works, nor obey his services or
‘pleasures.’

106, 107

57, 85
98

W. 34.

ix. 4. *on Jos. viii. 32. Rufinus.* ‘Jesus wants not
‘much time to write—the Law in the hearts of be-
‘lievers,—for as soon as one believes in Christ the
‘law of the Gospel is written in his heart.—Thou
‘wast an infant in Baptism,—when the sacraments
‘of faith were delivered to thee,—Jesus wrote the
‘Law in thy heart.’

Pr. 38.

vi. 17. *on John i. 26. Greek.* ‘While the four
‘Evangelists say, John confess’d he came to ‘bap-
‘tize with water,’ Matthew alone adds ‘to re-
‘pentance;’ shewing the benefit of the Baptism of
‘him who is baptized *by choice* (προαιρεσεως). He
‘who comes as to repentance yet not repenting, the
‘severer will be his punishment.—The history in
‘the Acts of the Apostles shews how plainly the
‘Spirit came on them—who came sincerely.’

Luk. iii. 16.

Mat. iii. 11.

Acts viii. 17.

H

As

As he bids *every one remember* what words he used in Baptism, how he renounced the devil, and declared he would serve the Lord; says the Law is then written on their hearts, and commends that baptism which is done of one's own accord and sincerely; the *little ones* who he says *were baptized*, but *not immediately* after birth, were probably such as Nazianzen chose; children who could just speak, and did make the answers themselves, though not capable of much instruction. Yet from what he says to Celsus, they seem to have continued to them some sort of catechizing before initiation, which is elsewhere mentioned as done to perfect infants.

94.

Against Celsus iii. 51. *Greek*. 'Christians try as well as they can the minds of their hearers — before they enter their congregation,—some among the newly admitted, who have not yet received the sign of purification; others among those who have engaged to the utmost of their power to do nothing unworthy of christians; of these some are appointed to examine the lives and actions of those who come for admission. — 59. First calling men to be heal'd, we exhort sinners to come to those who will teach them not to sin, the ignorant to those who teach knowledge, children to become men in understanding, the miserable to happiness;—and when the instructed have advanced in purifying themselves by the word, and as far as they can live well, we call them to initiation among us, for we speak wisdom among the perfect.'

xviii. 8. *on Jer.* xviii. 12. *Greek*. 'When one who hath put his hand to the plow turns back,—he returns to the sins he had left,—so do those who hear this but whose life is bad, whether Catechumens who have left the Gentiles, or the Faithful who have made some progress.'

iv. 1. *on Jos. iii. 16. Rufinus.* ‘Thou who forsakest idolatry—leavest Egypt,—when thou joinest the catechumens—thou passest the Red sea,—if thou shalt come to the mystical fountain of baptism—passing Jordan thou wilt enter the land of promise.’

xxii. *on Luke iii. 5. Jerom.* ‘He who does not forsake his old way by no means comes rightly to baptism.—to you catechumens this is said.—‘bring forth fruits worthy of repentance.’ Luke iii. 8.

vi. 5. *on Ezek. xvi. 4. Jerom.* ‘All are not washed to salvation,—Hearken ye catechumens,—prepare yourselves—while ye are not yet baptized, and then come to the Laver and be wash’d to salvation.—He who is wash’d to salvation receives both the water and the Holy Ghost;—this is spoken to every sinful soul who only seems to believe.’ 115 55

xxi. *on Luke iii. 3. Jerom.* ‘Repent ye catechumens that ye may receive ‘baptism to the forgiveness of sins.’—he receives it who ceases to sin, but who comes to the Laver sinning has not forgiveness of sins; I beseech you therefore come—cautiously to baptism, and first ‘shew forth fruits meet for repentance.’ 62

iii. 1. *on Numb. Rufinus.* ‘How much better would it be—not to hear the word of God, than to hear—in hypocrisy,—but much better—to hear with an honest and good heart.—I speak of some catechumens, and perhaps some of the baptized.—for not all who are baptized with water, are baptized with the Holy Ghost,—nor are all catechumens without it.’ 34 115

v. 6. *on Jud. iv. 19. Rufinus.* ‘Milk in scripture is that first moral instruction which is given to beginners as to little ones: for disciples are not taught the deep points at first, but correction of manners—and the first principles of faith.’ Heb. v. 12. 107 55, 74

xiv. *on Luke ii. 22. Jerom.*—‘Are baptized for forgiveness of sins.’

29, 75 vi. 17. *on John i. 26. Greek.* ‘ The washing of
 60 ‘ water is a type of cleansing the soul from all de-
 ‘ filement of sin,—the fountain of divine gifts
 ‘ through calling on the adorable Trinity for him
 ‘ who offers himself to God.’

30, 48 *Exb. ad Mart. 17. Greek.* ‘ If the breaker of
 ‘ men’s covenants—is punishable, what shall we say
 ‘ of those who—have broken the covenants made
 ‘ with God ?’

121 Children being then baptized too young to be
 capable of much teaching, the Catechumens seem
 to have been converts, who, on their conversion,
 were put under a master, into a course of instruc-
 tion, and trial of their obedience; and when suffi-
 ciently taught, and the sincerity of their repentance
 proved, they were admitted to Baptism, whereby
 they became *one of the Faithful*, or as he in one place
 calls it, *the Perfect*. The instruction was as each
 could bear, to beginners morality and the easiest
 principles, and afterward the deeper. Having re-
 nounced the devil and all his works, and promised
 obedience to God, as mentioned in the last section,
 21 they were baptized into the name of the Father,
 Son, and Holy Ghost; whereby those who came in
 true repentance received forgiveness of past sins
 (of which the washing in water was a type), with
 the assistance of the Holy Ghost: but those who
 came in hypocrisy, that is without amendment, had
 not forgiveness, and had better not have known the
 way of God than despise it; for Perseverance in
 100 obedience was required both in the catechumens and
 baptized.

95.

xv. 6. *on Mat. xix. 13. Greek.* “ Then were
 “ brought to him children—that he should put his
 “ hands on them and pray.”—perhaps—those who
 ‘ brought them thought—that no demon or other
 ‘ misfortune

‘ misfortune could hurt those whom Jesus had once
‘ touch’d.’

Origen did not suppose as Dr. Wall does, that
these children came to be baptized, but with Cle- 77
ment of Alexandria, that they came to be blessed ; 19
and therein I think he is right, since no other rea-
son is given for it in the text, nor was christian bap-
tism then appointed.

To sum up the whole ;

Origen appears to think that John was the *first* 90
beginner of Baptism ; he baptized to repentance, but
gave not the Holy Ghost, therefore his disciples were
baptized again with *Christian baptism*. Origen
thought children came defiled into the world, yet 91
not properly with *sin*, but some legal *pollution*, such
as Jesus himself needed cleansing from ; they were
therefore baptized, a custom they imagined derived
from the apostles, yet not so establish’d but that
some doubted of the fitness of it, and what sins little
ones had to be forgiven : the notion however of
original sin and *infant baptism* brought in one an-
other. Yet there was a considerable interval 92
between birth and baptism ; and as they seem to have 93
made the answers themselves, probably such child-
ren were baptized as could just speak, to whom
some sort of catechizing beforehand was continued,
though they were too young to be admitted among 94
the catechumens, who were all converts, taught at
first the plainest points, and afterward the harder,
and strongly exhorted to amend and prove their
sincerity before baptism, because of the danger of
those who came unconverted. Lastly, he did not 95
think the children brought to Christ were then
baptized.

C H A P. VIII.

Of Cyprian, Firmilian, and others.

Cyprian. Africa. A. D. 250.

96.

W. 37. G. 529.

EPIST. lxiv. 2. *to Fidus.* ‘As to the case of
 ‘infants, who you say should not be baptized
 ‘within the 2d or 3d day after birth; and think
 109, 118 ‘that regarding the law of ancient Circumcision,
 ‘they should not be baptized till the *eighth day*;—
 ‘our council—judge that the grace of God must
 109, 121 ‘be denied to none,—no soul must be destroy’d.—
 ‘3. Nor should any—hate to kiss it at the giving
 ‘of Grace—The 8th day for circumcision—was
 ‘a type—fulfill’d in Christ,—on which the Lord
 ‘rose again.—4. If any thing would hinder
 ‘men from receiving grace, grown person’s greater
 ‘sins would rather do it: but if forgiveness of
 ‘greater sins is given,—much more ought not an
 ‘infant to be hinder’d, who being new-born has not
 ‘sin’d, but that being born of the flesh after Adam,
 60, 91 ‘he received the infection of death at his birth; and
 ‘will receive forgiveness the easier because they are
 ‘not his own but another’s sins.’

W. 45. G. 528.

De Laps. 6. ‘Infants brought by their parents
 (to the heathen sacrifices) ‘lost, while little ones, what
 ‘they had gain’d immediately after birth.’

113 ‘The African opinion in Cyprian’s time plainly
 was, that all children born in the flesh are after the
 likeness of Adam faulty and liable to the judgement
 of God, and that to obtain forgiveness of it Baptism
 was necessary to them, and was constantly given
 them,

them, the sooner the better, yet they do not seem to be got to so great a perfection in *original sin* as Austin was; for they allow it was not their own but others sins, that therefore they were less faulty and easier forgiven. The reason why they baptized so young was that they thought it absolutely necessary, lest their soul should perish: the more modern notion of imitating circumcision was then quite in its infancy; Fidus indeed proposed it, but the whole council thought it had nothing to do with the affair. Cyprian, as did Justin Martyr before, refers the 8th day to Christ's rising again on the day after the sabbath. The custom of kissing the new baptized was then in use.

121

62

97.

Epist. lxiii. 3. 'By Baptism we come to drink the Lord's cup.'

Testim. iii. 25. "Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God.—Unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *Joh. vi. 53.*

W. 45. G. 528.

De Laps. 6. 'Will not' (*children carried by their parents to heathen sacrifices*) 'in the day of judgement say, 'We did not of ourselves forsaking the Lord's bread and cup go to profane pollutions, other's treachery destroy'd us.'"

13. 'Some parents flying—left their little daughter with the nurse, who carried her to the magistrates;—because for her age she could not eat flesh, they gave her bread mix'd with wine—of the sacrifice. The mother afterward recover'd her daughter; the girl could not speak and shew the crime committed, as neither could she before know or prevent it,—the mother therefore brought her as we were offering;—the girl could not bear our prayers,—and when—the deacon offer'd the cup—refused it; yet the deacon persisted—and

64

‘ pour’d it down, then follow’d hiccup and vomit-
 ‘ ing : the Eucharist could not remain in a polluted
 ‘ body.—This is of an infant not old enough to tell
 ‘ a crime committed about her.’

64, 116 Justin Martyr and others say persons received the
 121 Eucharist *immediately after Baptism*, which seems to
 have been still practised when they began to baptize
 infants, and to have been look’d upon as equally
 necessary. Cyprian’s testimonies put both on a le-
 vel, and he represents infants as charging their pa-
 rents with carrying them from the *Lord’s supper* to
 heathen sacrifices. And though Dr. Wall, *very un-*
willing to suppose that they then communicated in-
 fants, guesses the girl abovemention’d to be 4 or 5
 years old, (which yet does not much mend the mat-
 ter) there is no foundation for his guess ; she was
 carried to the sacrifice *before she could eat meat*,
 which she might do at a quarter of the age he sup-
 poses, was brought back and at the Eucharist before
 she could *tell*, or even *knew* what had been done,
 and probably before she could speak. A gross
 abuse of the Lord’s supper arose from their giving it
 to infants, both in making them commemorate
 Christ before they knew what they did, and inde-
 cently forcing it down against their will, which
 Vol. i, 96. Tournefort says is still practised in Greece and Ar-
 ii. 308. menia. Thus far therefore Original sin, Infant
 baptism, and Infant communion keep equal pace.

98.

De hab. Virg. 5. ‘ They should despise earthly
 ‘ things as the world is despised, whose pomps and
 ‘ pleasures we renounced, when changing for the
 ‘ better we came to God.’

93, 116 *De Orat. Dom. 13.* ‘ We who have renounced
 ‘ the world, and rejected it’s riches and pomps by
 ‘ the faith of the spiritual grace, should seek only
 ‘ necessities.’

De Laps. 5. ‘ Can the servant of God—renounce
‘ Christ, who hath already renounced the devil and
‘ the world ?’ 57, 74

Ep. lxx. 2. *to Jan. &c.* ‘ We say, ‘ Do you be-
‘ lieve in everlasting life, and forgiveness of sins
‘ by the holy Church ?’

lxi. 4. *to Mag.* ‘ That they believe the same 24, 121
‘ God the father, the same son Christ, the same 85, 116
‘ Holy Ghost. — ‘ Do you believe forgiveness of
‘ sins and everlasting life through the Holy
‘ Church ?’

Here is given an abstract of the forms in which
they at Baptism renounced the devil, and declared
their belief ; more particulars may be seen by com-
paring this with Tertullian, Origen and others.
For the Renunciation see 57, 74, 85, 93, 98, 116, 57, &c.
122. and for the Confession of faith 13, 24, 57, 13, &c.
63, 85, 98, 103, 106, 107, 116, 121, 122.

99.

De Exb. Mart. Pref. ‘ We only (*Bishops*) who by
‘ the Lord’s permission first gave Baptism to be- 53
‘ lievers.’

Ep. lxxiii. 6. *to Jub.* ‘ Those who are baptized
‘ —are presented to the rulers of the Church, and
‘ by our prayer and laying on of hands receive the 26, 120
‘ Holy Ghost, and are compleated by the Seal of 48
‘ the Lord.’

Ep. lxx. 1. *to Jan. &c.* ‘ The water must first
‘ be cleansed and sanctified by the Bishop, (sacer- 56, 83
‘ dote) that it may wash away the sins of the per-
‘ son baptized.’

Coun. of Carth. 18. *Sedatus.* ‘ Water sanctified 57, 84
‘ by the prayer of the Bishop (sacerdotis)—washes
‘ away sins.’

Ep. lxx. 3. ‘ He who is baptized must be anoint- 25
‘ ed—that he may have the Grace of Christ. The
‘ baptized are anointed with blessing, and oil sanc-
‘ tified on the altar.’ 116

De Exb. Mart. Pref. ‘In Baptism is received
‘forgiveness of sins.’

Ep. lxix. 7. to Mag. ‘In Baptism every one’s
‘sins are forgiven.’

To Don. 3. ‘When by means of the water of
‘new birth (*undæ-genitalis*) the foulness of my
‘former life was cleansed, the light from above
‘pour’d itself into my clean heart; and when by
‘receiving the heavenly spirit the second birth had
‘made me a new man, immediately my doubts
‘were wonderfully clear’d, hidden things discover’d,
‘obscure things enlighten’d, and a power was gi-
‘ven me to do what before seem’d difficult.’

Ep. lxiii. 3. to Cecil. ‘By Baptism the Holy
‘Ghost is receiv’d, — and we come to drink the
‘Lord’s cup.’

Bishops were the persons who used to baptize,
or at least to compleat it by laying on hands; the
water and oil were both consecrated before they
were used. By Baptism all past sins were forgiven,
and when the person baptized was anointed with
oil which was called sealing, the gifts of the Holy
Ghost came on him, which enlighten’d his mind,
and strengthen’d him against temptation; and he
was admitted to the Lord’s supper.

100.

De Exb. Mart. Pref. ‘Baptism after which no
‘one sins.’

Ep. xiii. 1. to Rog. ‘The Faith and Birth to
‘salvation gives life, not by being received, but by
‘being kept pure.—We must persevere in the strait
‘and narrow way.’

De Op. et Eleem. 1. ‘Forgiveness of sins is once
‘given in Baptism.’

Ep. lxiii. 3. ‘Baptism — which is once received
‘and never repeated.’

lxix. 9. ‘They cannot be baptized who are al-
‘ready sanctified by—baptism.’

lxiii. 3.

lxiii. 3. ' When water alone is named in Scripture 88, 114
 ' Baptism is spoken of, as we see in Isaiah.—' I If. xliii. 19.
 " make — rivers in the dry desert (loco inaquoso,
 " αὐδρη the LXX calls it) to water my chosen
 " race.'—God says by the prophet,—' the places 62
 " dry before should abound with rivers, and water
 " the chosen race of God,' that is by the new birth 47
 " of Baptism. — Again he foretells that ' the Jews
 " if they thirsted and sought Christ, should drink
 " with us,' that is receive the grace of Baptism.
 " If they thirst — he will bring them into the de-
 " fert, bring them water out of the rock,—and my If. xlviii. 21.
 " people shall drink.' — Christ says ' if any thirst let John vii. 37,
 " him come and drink ; He who believeth on me, 38.
 " as the Scripture saith, ' Out of his belly shall
 " flow rivers of living water.'—As the Lord saith
 " to the woman of Samaria, ' Every one who shall John iv. 13,
 " drink of this water shall thirst again, but he who 14.
 " shall drink of the water which I shall give him,
 " shall thirst no more."

lxix. 9. ' The Scripture says by Ezekiel, ' I will Ez. xxxvi.
 " sprinkle clean water upon you and ye shall be 25.
 " clean.'—And in Numbers, ' The unclean person. 103
 " —shall be purified on the third and seventh day, Num. xix.
 " and shall be clean.' — Again the Lord said to 12.
 ' Moses, ' take the Levites — and thus shalt thou Num. viii.
 " purify them, sprinkle them with the water of pu- 6, 7.
 " rification.' Again, ' the water of sprinkling is Num. xix. 9.
 " purification.' Whence it appears that sprinkling
 ' of water has the same effect as the Laver of sal-
 ' vation.'

Perseverance in holiness was indispensably re- 48
 quired after Baptism, without which it avail'd no-
 thing, nor might baptism be repeated. His far- 34, 58
 fetch'd searches into the prophets for Baptism, shews
 he knew of no *Jewish proselyte* baptism, which 62
 would have been so much more similar.

101.

56, 87 *Coun. of Carth.* 87. ‘ Hereticks—being enemies of Christ and Antichrists, when they come to the Church must be baptized with the one Baptism of the Church, that of enemies they may be made friends, and of Antichrists Christians.’

Ep. lxxiii. 11. *to Jub.* ‘ They who come to the church from heresy must be baptized, that by the lawful, true and only Baptism of the holy church, they may by divine regeneration be prepared for the kingdom of God.’

103 *lxxix.* 8. ‘ You ask’d—whether I thought those who receive the grace of God in sickness should be reckon’d lawful christians, because not wash’d in the water of salvation, only pour’d on.—Let every one think as appears to him, and act as he thinks; We—judge the divine gifts can be defective to none—where there is full faith both in the giver and receiver.—9. That whoever received the divine grace by the church—should be reckon’d a lawful Christian. If any think they gain nothing because only pour’d on,—let them not be deceived as if they should be baptized when they get well; but if they cannot be baptized, why are they to be thought Christians, yet not equal to others?’

103 *lxxiii.* 11. ‘ Can any baptism be greater or better than confession or suffering, that one confess Christ before men and be baptized in his own blood?—12. Does any one taken confessing Christ’s name and killed before he is baptized, lose the hope of salvation, and reward of confession, because not first born again with water?—They cannot be deprived of the benefit of Baptism, as being baptized with the most glorious and greatest *Baptism of blood.*’

104 I have not quoted a tenth part of what he says
Ep. lxxix. 1, against Heretick’s baptism, but he is always of the
 2. same

same mind that it is to be look'd on as null and void, and that of the Novatians among the rest. The practice of baptizing people on the bed in sickness was used in his time, and he declares his opinion that it was valid; yet is not peremptory in that as he is against heretick's baptism, but leaves every one to think and act as he sees fit; of this see more below. Those martyr'd before baptism, he as well as others declares to have no need of it. 103

102.

Cyprian thought children were *born in a sinful state*, (though less so than wilful sinners are) that therefore they needed Baptism for forgiveness, and it was the establish'd practice of Africa to give it *a few days after birth*; not in imitation of circumcision on the 8th day, but sooner lest they should dye without it: And the practice of giving the Lord's supper *immediately after Baptism*, seems to have been still continued though to perfect infants. 96
 None but the Bishops baptized, consecrated the water and oil, and laid on hands. The baptized renounced the devil and the world, confess'd their faith, received forgiveness of sins, and the kiss of charity, and were anointed with oil for the receiving the Holy Ghost, by whose aid they were enlighten'd and strengthen'd; they partook of the Eucharist, and were obliged to persevere in holiness, for Baptism could not be repeated. 97
 The baptism of hereticks he utterly rejected as polluting rather than cleansing, but thought *Clinick Baptism* on a sick bed valid and perfect, which many doubted of. 99
 Those martyr'd before they could be baptized needed it not, for no confession can be surer than that made at the immediate hazard of their lives. He knew of *no Jewish Baptism*, for he never mentions it, though he seeks for baptism among the prophets on a very slight foundation. 98, 99, 96, 99, 100, 101, 100

103.

About Clinick Baptism. A. D. 250.

101 See above what Cyprian says, *Ep. lxi. 8, 9.*

Euseb. Eccl. Hist. vi. 43. (Cornelius Bishop of Rome's letter to Fabius of Antioch about Novation).

"Falling into a severe distemper, and like to dye,
"he received Baptism on his bed, by pouring;
"(*περιχυθεις ελαβεν*) if that can be call'd receiving it,
"recovering, he did not receive what by the rule
20 "of the church he ought, nor was seal'd by the
"Bishop, and without that how could he receive
13 "the Holy Ghost.—In time of persecution denying
"that he was a priest,—which he received by the
"favour of the bishop.—though all the clergy and
"many laity opposed it, as not lawful for one bap-
"tized by pouring, on his bed in sickness."

*Euseb. Eccl. Hist. vii. 8. 'Dionysius of Alexan-
'dria writes, 'We justly dislike Novatian.—mak-
35, 122 "ing void the holy laver, taking away faith and
74, 82 "confession before it, and the Holy Ghost from
"it."*

106 See below what the Council of Neocæsaria says.

Novatian is the *first instance* I find of baptizing on a sick bed by pouring: which appears to be a practice then *newly brought in*, for many doubted of its validity; and most shew'd their mean opinion of those so baptized, by objecting that by the rule of the Church such should not be ordain'd. The different opinions about it in different places are as follows. Cyprian in Africa, where Infant Baptism and consequently imperfect baptism was establish'd, thinks Clinick baptism *valid and perfect*, and disap-
101 proves of the opinion that such are inferiour to others, yet is not positive in that case as in others. Infant Baptism was sooner establish'd in the Western church than the Eastern, but I do not find when it came in at Rome in particular. Cornelius there doubts of the validity of Clinick baptism, and their

practice was not to admit such among the clergy. Infant Baptism, though creeping in by degrees, was not establish'd in the Eastern church 150 years later; 119 there we find Dionysius of Alexandria entirely condemn Clinick baptism, as *making Baptism void*, by taking away faith and confession which ought to go before it; that is, we cannot know the sincerity of a sick man's repentance. (His way of arguing is equally against *Infant baptism*, though he does not mention that case, for there also faith and confession must be wanting.) The defectiveness of the ceremony was also objected to, that they were not dipped, only poured on: that also Cyprian vindicates from the example of sprinklings among the Jews, which shews that all Christians except the Clinicks were then dipped; otherwise he would have brought instances of Christians so baptized, rather than have sought for it in antiquated Jewish ceremonies. Clinick baptism however continued in the Western church, and got into the Eastern, for the Council of Neocæsaria mentions it, and lays the foremention'd restraint on those so baptized. When Baptism was any way defective as it was in this case, the compleating it by laying on of hands was delay'd, which otherwise follow'd immediately. 100 111 106 85

104.

Firmilian. Cappadocia. A. D. 250.

Cypr. Ep. lxxv. 6. ' Paul baptized again with 90
' spiritual baptism, those who had been baptized by
' John before the Holy Ghost was sent by the Lord; 26
' and then laid his hands on them that they might
' receive the Holy Ghost.'

5. ' The Church where elders (*majores natu*) pre- 120
' side, who have power to baptize, lay on hands, and
' ordain.'

13. ' Those from hereticks who have been ad-
' mitted into the church without Baptism, if dead
' must

109 ‘ must be reckon’d among the catechized who died
 ‘ before they were baptized, they do not in vain
 ‘ speak of the benefit of the truth and faith to which
 ‘ they came from error, though hinder’d by death
 ‘ they have not received the completion of grace.’

87 12. ‘ As some doubted of (*heretick’s*) baptism,
 ‘ since though they received new prophets, they
 ‘ seem’d to own the same Father and Son with us;
 ‘ many of us meeting at Iconium diligently exa-
 ‘ mined the matter, and determined to reject all
 ‘ baptism done without the Church.’

11. ‘ He who allows the great gifts of the church
 ‘ to hereticks, what does he but communicate with
 ‘ them.—and in vain scruples to partake with them
 ‘ in other things, to meet — pray — and offer with
 ‘ them.’

14. ‘ We judge those not baptized whom they
 ‘ who had formerly been bishops,—and after (*being*
 ‘ *rejected*)—have baptized.—yet there is great dif-
 ‘ ference between him who fell—by the force of
 ‘ persecution, and him who — audaciously rebels
 ‘ against the Church.’

4, 79 He mentions John’s baptism as insufficient of
 itself.

83, 118 *Majores natu* seem to be the same as (*πρεσβυτεροι*)
 elders : Priests therefore as well as Bishops seem to
 have been then allow’d to perform the great offices
 of the Church.

Precipitating Baptism from danger of death,
 seems not the practice in Cappadocia as it was in the
 West, for a Catechumen’s dying without baptism is
 spoken of as no unusual thing ; nor did they look
 on those as lost who mist of baptism for want of op-
 portunity, but hoped they would receive some be-
 nefit of their sincerity, though not yet regularly
 admitted.

56, 101 Rejecting *Heretick’s baptism* seems the constant
 practice, till the overbearing Roman church brought
 in the admitting it. Firmilian inforces the re-
 jection

jection by saying that admitting their baptism is communicating with them, and that baptism by bishops deprived for lapsing in time of persecution was deem'd invalid. The same arguments might perhaps still hold against allowing the baptism of sects who should *equally corrupt the truth*, be equally guilty of *gross immoralities*, and as *wilfully* pervert Christianity: But where men sincerely differ in opinion, still aim at the right way, but by long rooted error mistake it; they though erring must not be look'd on as *wilful hereticks*, but as *wandering brethren*. 87

105.

Council of Eliberis. Spain. A. D. 305.

W. 48. Pr. 41.

Can. 22. 'If any turn from the Church to
' heresy,—let him undergo a ten years repentance;
' —but if infants were carried away, as they sinned
' not by their own fault, they should be re-admitted
' immediately.'

Infants seem to have been then baptized in Spain before they could chuse or refuse their religion.

106.

Council of Neccæsaria. Asia minor. A. D. 315.

W. 50. G. 42. Pr. 41.

Can. 6. 'A woman with child may be baptized
' (ὡς ἐθέλει) when she will: for in this she who 64, 75
' bears has nothing to do with the child born, for
' each one's *own choice* is shewn by their confession.' 63, 82

W. 464.

12. 'He who is baptized when he is sick, ought 103
' not to be made a priest, (for his coming to the 111
' faith is not voluntary but from necessity,) unless
' his diligence and faith do afterward prove com-
I mendable,

* mendable, or the scarcity of men fit for the office
 * do require it?

It is probable none were then baptized in that country but on *their own choice* and confession, and the same was frequently though not constantly practiced 60 years afterward. And (ιδίαν προαιρεσιν) a choice peculiar to themselves, which Dr. Wall lays so much stress on, seems to shew the council thought, not only that the woman made a profession for herself only, but that (ἐκαστος) *each person* did the same. *Clinick Baptism* which began in the West, was now spread into the Eastern Church; and the same censure is here cast on those so baptized, because their sincerity was not approved.

107.

Eusebius. Judea. A. D. 330.

Dem. Evang. Lib. VII. περι—σωτηρις—ἐπιδημίας
 55, 94 page 323. ‘The people of Christ’s church are divided into two orders, one of the *faithful*, the other of those who have not yet received the laver
 1 Cor. iii. 2. ‘of regeneration; to whom the holy apostle says
 1 Pet. ii. 2. “*I have fed you with milk not with meat—The reason-*
 94 “*able milk of infants*’ in preparatory doctrine.”

Letter to his church. Soc. Hist. Eccl. i. 8. Theod. Hist. Eccl. i. 12. ‘We declare to you our faith as we
 53 ‘received it from the Bishops before us, both in our first catechizing, and when we were baptized;
 ‘(λαβρον ελαμβανομεν) as we learned it from the holy scriptures, and as we believed and taught both
 ‘when a Priest and a Bishop; and now also
 ‘believe.’

On Ps. xxxi. 2. ‘Every one who comes to the
 29 ‘Grace given at Baptism, will receive forgiveness
 ‘by confessing our Saviour, believing in the God
 ‘of all things, and by sincere confession.—for he is
 86 ‘blessed who with a pure spirit and true mouth,
 85 ‘makes the confession and speaks the words in the
 ‘Laver of regeneration.’

There

There were two orders of men in the Church, the *Catechumens* who were in a course of instruction for Baptism, and the *Faithful* who had been baptized. And in summing up in order the several states of life he had pass'd, catechizing is one, and the first wherein he learn'd the faith: all therefore I suppose had been catechumens: Baptism follow'd next when they were also taught the faith. It was the Bishops who baptized, and all seem to have confessed their faith themselves, which was a belief in the true God, and our Saviour Jesus Christ, with a repentance and confession of sin: all this he says must be done in sincerity, and that on the purity and truth of their doing so all the benefit of it depends.

122

83

82, 93

35, 62

108.

Optatus of Milevis. Africa. A. D. 370.

W. 56. Pr. 42.

B. 5. *Of Donatist's schism, near the end.* "As Gal. iii. 27. "many of you as have been baptized in the name of "Christ, have put on Christ." A garment—which, "fits all ages and shapes; is not wrinkled on Infants nor stretched on Young men."

Cyprian shews that *Infant Baptism* had been establish'd in Africa above 100 years before.

C H A P. IX.

*Of Gregory Nazianzen, Basil and Cyril.**Gregory Nazianzen. Asia minor. A. D. 370.*

109.

W. 58. 60. G. 41. Pr. 42.

- 48, 51 **O** *R AT.* 40. *of Baptism.* ‘Baptism is a Seal to the
 ‘beginners in life, Grace to the advanced in age,
 ‘and a restoring the image they had lost by sin.—
 30 ‘It is a covenant with God of a new and holy life,
 58 ‘—for there is no second Regeneration.—Hast thou
 ‘a child (*νηπιον*), let not evil be beforehand with
 ‘you, let him be sanctified from his infancy
 ‘(*ἐκ βρεφους*), let him be consecrated by the Spirit
 ‘from the cradle (*ἐξ ονυχων*). Thou a timorous
 ‘woman of little faith fearest to give the seal be-
 1 S. i. II. 28. ‘cause of the weakness of his nature; yet Hannah
 ‘before Samuel was born dedicated him to God,
 ‘and consecrated him as soon as born.—Thou hast
 ‘no need of charms.—Some cannot receive it either
 ‘though infancy or some involuntary accident, so
 104 ‘that though they desire it they happen to miss it,—
 118 ‘such will be neither glorified nor punished.—As
 ‘to infants (*νηπιων*) who know neither the loss nor
 ‘grace of it, shall we baptize them? certainly if
 ‘there is any danger, for they had better be sancti-
 96 ‘fied without their knowledge than depart *unseal’d*
 55 ‘and *unperfected*, (*ασφραγισα και αλειψα*) Circumcision
 62, 96 ‘on the 8th day is an argument for us; a typical
 ‘seal done to those who had not reason.—As to
 ‘others I think we should stay about three years,
 93 ‘—till they can hear and answer to the mystery,
 ‘though not fully understand it.—and then sanctify
 ‘them soul and body with the great mystery of per-
 76, 93 ‘fection, (*τελειωσεως*).’

Though Nazianzen thought those who miss'd of Baptism without their own fault were not liable to punishment, yet as they were not entitled to christian rewards, being not yet Christians, he would rather baptize infants than let them die without it; using as an example that the Jews were taken into covenant before reason, which argument Cyprian quite rejected; yet Nazianzen rather chose to stay till children could just answer for themselves, as seems to have been practised in Origen's time. *Νηπιον* was always used of a child capable of Baptism, but I think never till this place of an infant before reason, such being now frequently baptized. He calls Baptism *the Seal* with Hermas, *Grace* with Clement of Alexandria, *a restoring the image of God* with Irenæus; says it requires Perseverance; and may not be repeated. The Charms he mentions were heathen superstitions then used by Christians at child-birth.

81

54, 72

51, 75
67

80, 119

110.

W. 58, 60.

Orat. 20. In praise of Basil. ‘In the beginning of his life—he was form’d to that best formation which holy David rightly calls that *of the day* as opposed to that *of the night*.—Samuel—was dedicated before his birth, and consecrated immediately (*ευθυσ*) after it:—and was not this man consecrated from his infancy, (*εκ βρεφους*) and appointed to the ministry from his childhood (*μελα διπλοιδ*Ⓞ).’

Basil was probably baptized early, for his *birth of the day* he uses elsewhere of Baptism: but his example of Samuel makes it doubtful whether it was in absolute infancy, or such a little one as Nazianzen rather chose; for Samuel's consecration was not till he was wean'd, and he brings the same example above where he prefers three years old. To draw the parallel closer, he shews Basil was ap-

W. 58.

92

1 S. i. 24.

pointed to the ministry from a child, as Samuel was
1. S. iii. 20. early establish'd to be a prophet of the Lord.

III.

W. 62.

106 *Orat.* 40. ' It is more creditable to receive Baptism voluntarily in health, than through necessity
' in sickness.—The devil would tempt us to give
' him the present time, and the future to God, but
' we must consider the hazards we are liable to.—
58 ' Some say, ' I am afraid I shall not keep the Grace
' of baptism unstain'd, so will not take my cleansing
' yet, having no other afterward : ' O the crafty
' imposture of the evil spirit !—when he cannot
' make thee despise Baptism, he would cheat thee
' by too great caution.—Art thou a youth ? fight
' against pleasures and passions with this aid ;—art
' thou old ? let thy grey hairs hasten thee.—Others
113 ' say, ' What is the good of baptizing so soon and
' depriving one's self of worldly pleasures ? one may
' enjoy them and be baptized at last.'—I dislike
' your wicked purpose, but commend you for
' owning it.—If you were sure—you should obtain
' baptism at last, you might be pardon'd this sordid
' cunning ; but there is danger you quite miss it —
' come with an honest mind to baptism, lest you
' be taken out of this world before it.—There is a
60 ' difference in those who miss of baptism,—some
' despise it,—some delay it out of negligence or
' greediness to enjoy their lusts,—others—through
8, 58 ' infancy—or some involuntary accident.—I think
' the first will be punish'd—for slighting Baptism ;
' the second less because—missing it rather through
' folly than malice ; the last will be neither glorified
' nor punish'd.—Some would stay till Epiphany,
84, 116 ' *Easter* or Whitsuntide—a handsome white gar-
28, 116 ' ment,—treat, &c.—In things of great consequence
122 ' do not stand upon trifles.—Our Saviour's being
' thirty

‘ thirty years old when baptized was a different case.’

We see here that many who call’d themselves Christians did yet neglect being baptized, and by the question put above ‘ whether they should baptize infants,’ it appears some did not bring their children, of whom this Nazianzen’s father seems to have been one though a Bishop. Neglect of Baptism arose either from insincerity, that they despised it; love of sin, which they did not care to leave off; negligence, in putting it off for trifling reasons, some to thirty our Saviour’s age; or superstition, lest their frailties should be more unpardonable; all whom he severally reproves. Baptism on a sick bed was then used, and he mentions the custom of baptizing at festivals, and putting on a white garment.

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113, 119

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60, 120

60, 75

112.

Gregory Nazianzen thought three years old the best time to baptize children, but sooner if in danger of death, (using the instance of Circumcision which Fidus proposed and Cyprian rejected :) and for those who had neglected it before, any age or on a sick bed. For as he thought those who despised baptism lost, and the delayers punish’d for their neglect, so that those who mis’d it innocently lost their reward. Many however both neglected their own baptism on various pretences, and delay’d their children’s. He calls it the Seal, Grace, restoring the image of God, a Covenant to live holy, New birth, sanctifying and perfection; and says it might not be repeated. The custom of putting on a white garment, and baptizing at Festivals was still often used. Basil was baptized early but perhaps not in perfect infancy. ΝΗΤΙΩ is here first used of perfect infants, as such were now often baptized; lastly, Christians had now learned to use heathen superstitions at Childbirth.

109

111

109

111

110

109

Basil. Asia minor. A. D. 370.

113.

W. 85.

91, 118 *Book I. and II. of Baptism.* “Born again,
“ (*anabteu* from above) I take that word to mean, the
“ amending our former birth which was in the filth
“ of sin.” Job xiv. 4. (LXX.) Pl. li. 5.

W. 87.

*Theodoret relates what Basil did concerning Valens’s
child, which therefore I here quote. The child might be
about six years old, and Valens had been baptized some
years.*

Theod. Hist. Eccl. iv. 19. ‘Basil—seeing the
‘ King’s son dying, engaged he should recover if
‘ baptized by the righteous;—but he—order’d some
‘ Arians who were there to baptize the child.’

W. 85.

65 *Book I. and II. of Baptism.* ‘That they must first
‘ be instructed (*αὐτομάτως*) in the Lord, and then
‘ admitted to Baptism.’

W. 82.

119 *Orat. Exhort. ad Bapt.* ‘The time for Baptism is
‘ a man’s whole life,—any hour or minute, but the
‘ most proper time is Easter.—Having been taught
‘ the word from a child, are you not yet acquainted
‘ with the truth?—when will you become a christi-
‘ an?—The Jew does not delay circumcision because
‘ of the threatning.—dost thou neglect ‘ the cir-
Col. ii. 11. ‘ cumcision made without hands in putting off the
‘ flesh’ in baptism when you hear what the Lord
‘ himself says? John iii. 5.—I know your reason,
82, 111. ‘ —‘ stay a little, I will use my youth in pleasure,—
‘ and when satisfied give over and be baptized.’
‘ Do you think God does not see your design—and
‘ wicked heart?’

96 Basil thought children were born polluted, and
cleansed by Baptism, which he would have none
miss

miss of, for he was for baptizing Valens's young child when dying; and perhaps like Chrysostom thought infants might, unless in danger, be either baptized or delay'd; for he says, all parts of life, and all seasons are fit for baptism, yet prefers doing it at Easter. It is plain, however, that many did not bring their infant children to baptism. Valens though baptized himself seems to have had no thoughts of baptizing his child till it was dying: but I doubt their delay too often proceeded from lukewarmness, not from a principle of baptizing them when fittest for it; for both Basil and Greg. Naz. complain they still continued to delay it when grown up, out of love to their sins. When he tells such of the necessity of Baptism, and the danger of missing of it, that relates not to the case of infants, as neither does his telling them that they must be instructed first. But we may observe he uses μαθηλεω for instructing *as opposed to baptizing*, which Dr. Wall takes great pains to prove is used for discipling by Baptism, whether they were instructed or not.

58, 116
106, 111

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9, 65

Cyril of Jerusalem. A. D. 370.

114.

His business was to instruct those who were baptized at years of discretion, about Infants therefore he says nothing; yet some circumstances and customs which he relates fully may be learn'd from him.

Catech. iii. 2. ' Water was the beginning of the
' world, Jordan of the Gospel; the deliverance of
' Israel from Pharaoh was by the sea, the deliverance
' from the sins of the world by the washing of
' water in the word of God: where there is a cove-
' nant with any there is water.—The covenant was
' made with Israel from Mount Sinai, but it was
' after water and scarlet wool and hyssop.—Aaron
' was first wash'd, and then made high priest;—the
' laver in the Tabernacle was a type of Baptism.'

88, 100

62

3. ' Bap-

6, 62 3. 'Baptism is the end of the old, and beginning
 'of the new Covenant, and John was the leader
 ' (αρχηγός) of it.—who was the end of the prophets,
 ' —and beginning (αρχή) of the Gospel.'

58, 77 When he seeks here for things similar to Baptism,
 he would naturally have mention'd *Jewish proselyte*
baptism if he had known of any such, yet here is not
 a word of it; on the contrary what directly con-
 90 tradicts it, for he says John was the *beginner of* *Bap-*
tism, and that it was the end of the old, and begin-
 ning of the new covenant.

115.

23 Præf. 3. 'Put off impurity and put on the
 55, 60 'shining garment of holiness.—you have a forty
 'days repentance.'

94, 121 Catech. i. 4. 'Hitherto you have been a *catechu-*
 'men, now you will be call'd *faithful*;—be changed
 'from sin to righteousness.—5. Having pass'd so
 'many years vainly toiling for the world, have you
 85 'not forty days leisure for prayer for your soul.'

iii. 1. 'Prepare purity of soul by faith unfeign'd,
 86 'for receiving the Holy Ghost: wash your gar-
 'ments by repentance, that ye may be found clean
 'when call'd to the wedding.—2. Come not to the
 35 'Laver as to plain water, but as to spiritual grace
 'given by water.—for neither does one baptized in
 94 'water but not worthy of the Spirit receive perfect
 'grace, nor will one though virtuous, if he receive
 8, 50 'not the Seal by water enter the kingdom of hea-
 60, 81 'ven; this is a bold saying, but not mine, it is
 'Jesus who said it.'

No man is entitled to the rewards of Christians
 63 unless baptized, for which they must prepare them-
 selves by faith unfeign'd, sincere repentance, and a
 real forsaking of sin, especially during the forty days
 set apart for catechizing. Those in a course of in-
 struction for baptism are call'd *catechumens*, as the
 baptized

baptized are call'd *faithful*; but the outward act is not alone sufficient, there must be also the gift of the spirit, for receiving of which, both Baptism in water, and sincerity evidenced by a virtuous life is necessary: he also refers to putting off and on their garments, as emblems of their forsaking sin and entering on holiness. 23, 75

II 6.

Myft. i. 1. 'I waited for this time,—that you 60, III
' may see the power of that Baptism which will be
' given you this evening. 2. You first enter the
' porch of the Baptistery, and facing the West are
' bid to stretch out your hand and 'renounce Satan, 98
' —3. all his works,—4. all his pomps,—5. and
' all his worship.'—6. And—turning to the East—
' you are bid to say, 'I believe in the Father, and 24, 121
' in the Son, and in the Holy Ghost, and in one
' Baptism of repentance.'—This is done in the
' outer house.'

ii. 2. 'Being enter'd you put off your cloaths,
' which is a figure of 'putting off the old man with Col. iii. 9.
' his deeds.'—3. are anointed with consecrated oil
' from head to foot,—a type of partaking of the
' richness of Christ.—4. are then led to the holy
' bath of Baptism,—and every one is ask'd whether
' he believes 'in the name of the Father and of the 98
' Son, and of the Holy Ghost,' ye confess the con- Rom. x. 10.
' fession of Salvation, and are thrice dipped into the
' water,—representing the three days burial of
' Christ.—5. Baptism obtains not only the forgive- 47, 86
' ness of sins, but the grace of adoption, as John's 27
' baptism avail'd only to forgiveness of sins;—but
' Christ's is also the conveyer of the gift of the Holy
' Ghost.' 3

iii. 1. Being baptized into Christ and having put
' on Christ, ye are become like the Son of God.—
' when he was wash'd in the river Jordan,—the Holy
' Ghost came on him,—so ye when come out of
' the

25, 85 ' the baptistery—are anointed, a type of what Christ
 ' was anointed with, that is, the Holy Ghost.—
 30, 55 ' 2. As Christ was crucified, buried and rose again,
 22, 57 ' so by Baptism you in a figure are crucified, buried
 60 ' and rise again with him.—3. It is no more plain
 ' ointment—after consecration;—the Body is a-
 ' nointed with ointment, the Soul sanctified with
 ' the holy and quickening Spirit. Ye are first
 ' anointed on the forehead,—then on the ears—the
 ' nose,—and the breast.—4. Having received this
 ' holy anointing ye are call'd Christians.—5. Keep it
 48 ' undefiled and pure with good works.'

97 iv. 1. ' Ye are become fellow partakers of Christ's
 60 ' body and blood.—2. Having put off your old
 ' garments, and put on the spiritual white ones, you
 ' must be always pure.'

The appointed evening for Baptism, following the
 58, 84 forty days of prayer, fasting, and repentance, is prob-
 113 ably *Easter even*; a time the Apost. Const. Ter-
 tullian, Basil, &c. speak of as principally used for
 it: his account of Baptism is very agreeable to
 what we have had before, but the ceremonies seem
 63, 85 rather multiplied. Fasting and prayer before bap-
 93, 85 tism is in Justin Martyr, Tertullian and others;
 renouncing the devil in Origen, doing it twice in
 Tertullian; Cyril adds they renounced the devil
 57, 99 facing the West, and confess'd Christ toward the
 East: consecrating the ointment we find in Cyprian,
 &c. who says the water was so also; Tertullian,
 85, 98 Cyprian, &c. mention the confession of faith, the
 57, 84 Apost. Const. and Tertullian the dipping thrice, but
 whereas Cyril refers it to the three days burial of
 Christ, they say it was into the belief of the three
 29 persons: Forgiveness of sins and the gift of the
 68, 73 Spirit is in all, Adoption in Irenæus, and Clement
 of Alexandria: Many speak of the anointing, and
 57, 60 the Apostolick Constitutions distinguish that with
 oil at first from that with ointment at last, but the
 anointing so many parts I find here only: The New
 testament

testament and Clem. Alex. mention putting off their garments in token of laying aside their sins, and also hint at their wearing white garments in token of purity, which Gregory Nazianzen more plainly speaks of: Justin Martyr says the new baptized received the Eucharist just after Baptism; his, Cyril's and the Apost. Const. description of it are so much alike, that I think all must be taken from the same original: lastly Tertullian and Origen mention the defectiveness of John's baptism, when compared to that of Christians.

23, 57

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64, 99

79, 90

117.

Cyril seems to know of no Baptism among the Jews, till John the baptist, who he says first practised it. As he speaks only to persons instructed for baptism, neither his saying that it is indispensable, nor that Faith and Repentance are necessary preparations for it, at all concern the case of infants: none, however, is a compleat Christian till he is baptized, nor is Baptism sufficient without a good life. The circumstances and ceremonies of it he describes very particularly, agreeable to what others had before said, though perhaps the forms had increased by length of time. See N°. 185.

114

115

116

C H A P. X.

Of Ambrose, Chrysostom, Augustin, and others.

Ambrose. Milan. A. D. 380.

118.

W. 88. Pr. 43.

COM. on Luke, Book I. 'The mysteries of the
 ' Laver of salvation, by which little ones who
 91, 113 ' are baptized are brought back from evil. (malitia)
 ' to their original nature.'

Of Abraham. ii. 11. 'Neither a proselyte who is
 ' old, nor an infant born in the house is excepted
 ' (from circumcision) because every age is liable to sin.
 Joh. iii. 5. '—' Unless a man is born again of water and the
 " holy Spirit he cannot enter the kingdom of God :'
 121 ' he excepts none, not an infant nor one hinder'd by
 ' necessity; for though they should gain that un-
 ' known freedom from punishment, I do not know
 50 ' that they can have the honour of the kingdom.

On Eph. iv. 'In Egypt the Priests seal if the
 104 ' Bishop is not present.'

Ambrose seems to think children corrupt from
 their birth, and corrected by Baptism. He is for
 baptizing them, not so much because they are cor-
 119 rupt, (for which he does not seem to think them
 liable to punishment,) as because without it they
 have not a right to the kingdom of heaven, but he
 supposes them to be in a state neither of reward nor
 109 punishment; a notion Greg. Naz. &c. also had.
 He compares Baptism with Circumcision, which he
 supposes was for sin also, though without founda-
 96 tion; nor does Cyprian though for infant baptism
 allow of their likeness. He mentions that the
 custom of Egypt allow'd Priests to compleat Baptism
 by laying on of hands.

Chrysostom.

Chrysoſtom. Conſtantinople. A. D. 390.

119.

W. 91—97. Pr. 43.

Hom. xii. on 1 Cor. Of heathen rites practiſed on infants. ‘How can it be fit to have a Seal made on the forehead by the Prieſt, when you have already anointed it with filth.’

xl. *on Gen.* ‘By circumciſion the Jews were diſtinguiſh’d from other nations; but our circumciſion that of Baptiſm—fills us with the grace of the Spirit, and has no fix’d time as that had, but a man may receive this ‘circumciſion made without hands’ in youth, middle, or old age,—to put off the burthen of ſins—and receive pardon.’

Hom. to the baptized. ‘They are not only free but ſaints—juſtified,—ſons—heirs, &c.—therefore we baptize children alſo though they have no ſins.’
i. *de penit.* ‘There is no receiving our inheritance before baptiſm,—none is call’d a ſon without baptiſm.’

xxiii. *on Acts.* ‘The catechumens—take no care of a good life, the baptized (*φωτισμένοις*) who received it while children, or in ſickneſs—take no care neither, thoſe who received it in health very little.’

The Chriſtians now practiſed thoſe heathen ſuperſtitious at childbirth which Tertullian mentions. On the ſecond quotation Dr. Wall puts a queſtion which he cannot answer, ‘whether a chriſtian might either baptize an infant or delay it?’ for Chryſoſtom oppoſing Baptiſm, which may be done *at any age*, to circumciſion which was fix’d *to the 8th day*, (as it was in native Jews only, not in proſelytes) ſeems to think baptiſm may either be *given to infants or delay’d*; which opinion is no way inconſiſtent with his general exhortations of the neceſſity of Baptiſm, made to perſons who neglected it when grown up:
Tertullian

- 81 Tertullian who is expressly against infant baptism
 103 says the same. Infant baptism, however, seems to
 111, 113 have been then a frequent though not establish'd
 118 practice, as Greg. Naz, and Basil not far distant in
 time or place also say; and they baptized infants
 not for sin, which they had not, but to entitle them
 to reward, as we find in Ambrose also. For what-
 ever pains Austin takes to prove it, Chrysostom
 plainly did not believe *Original sin* in the sense of
 the Westerns and moderns, which he and his fol-
 W. 95. lowers Isidore and Theodoret shew was not yet
 establish'd in the East; though they might believe
 91 such an inconceivable pollution (*pollution*) as Origen
 mentions. Chrysostom also speaks of forgiveness
 75 and adoption by baptism. Lastly we find one bene-
 fit *Adult baptism* regularly perform'd, had over that
 of *infants or clinics*; that though all were much
 corrupted, yet the remembrance of the solemnity
 93 and promise had more influence on the conduct of
 those who made baptism their own choice, than when
 it was done to infants who knew it not, or hurried
 over in sickness, as indeed it is very natural to ex-
 pect it should.

Jerom. Rome, and Judea. A. D. 378.

I 20.

W. 98.

Epist. to Ieta. 'Unless you think children of
 ' Christians, if they received not Baptism are only
 ' faulty themselves, and that the crime is not laid to
 ' them also who would not give it them.'

African Councils. A. D. 397—411. W. 133—140.

Decretal Epistles. Rome 384—400. W. 141—149.

The Africans are express for Infant baptism,
 which seems an allow'd point in the Western church
 after Cyprian, unless perhaps in some of the retreats

W. 394. &c. of the Waldenses among whom we find it disputed
 many

many ages after. And if so positive a man as Jerom, coming from Rome where it was establish'd, had found any other custom in the East, he would be sure to hold fast his own opinion. *Siricius* forbids baptizing converts (unless in cases of necessity) except at Easter and Pentecost; and *Innocent* says, that Bishops only were then allow'd to compleat Baptism by sealing: what is elsewhere said of these points may be seen in the places quoted in the margin.

58, 84
111, 122
26, 103
99, 104

Augustin. Africa. A. D. 410.

I 21.

W. 101.

Of freewill iii. 23. 'What good does the sacrament of Christ's baptism do to little ones, since they often dye after receiving it before they can know any thing of it? because it is piously supposed that their faith who offer it profits the child.'

W. 102.

Benefit of perseverance, 12. 'I by no means say it is uncertain, whether the regenerated in Christ who dye in their infancy come to eternal salvation, and those who are not regenerated fall into the second death.'

96, 118
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W. 105.

Against the Donatists, B. iv. end. 'In baptized infants the sacrament of regeneration goes before, and if they hold fast Christian virtue the conversion of heart follows.'

W. 112, 113.

Epist. 23. to *Boniface*. 'You think you have proposed a hard question,—you say,—'If I ask you of a little child 'whether when it grows up it will be chaste, or not a thief?—whether in its present little age it thinks either good or evil?' You will say, 'I know not;' how therefore

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"when

98, 116 “ when they are offer’d to Baptism can the parents
 122 “ answer for them—that they do what that age can-
 “ not think of? We ask them by whom they are
 “ brought, ‘ does he believe in God?’ of that age
 “ which knows not whether there be a God; they
 “ answer, ‘ he does believe.’”—(*Austin answers*)
 —‘ When it is answer’d that ‘ the little one believes’
 ‘ who has not yet the affection of Faith, it is answer’d
 ‘ that he has faith by the sacrament of Faith.—As
 ‘ it is answer’d ‘ that he believes,’ he is call’d
 ‘ (fidelis) one of the faithful.’

W. 49.

94, 115 *Serm. xiv. It is ask’d about an infant.* “ Is he
 “ (fidelis) one of the faithful, or (catechumenus) a
 “ catechumen?” i. e. is he baptized or not?

Stennet. 78.

97 *Of sinners deserts and forg.* i. 20. “ Let us hear the
 “ Lord,—‘ unless ye eat my flesh and drink my
 “ blood ye have no life in you.’—will any dare to
 “ say this does not concern children; or that they
 “ can have life in them without partaking of his
 “ body and blood.’

64 *Epist. cvi. Against the Pelagians.* “ If they submit
 “ to the Apostolick seat, or rather to the Lord of
 “ the apostles, who says, ‘ they will have no life in
 “ them unless they eat the flesh of the Son of man
 “ and drink his blood’ which they cannot do unless
 “ baptized; they will confess that little ones not
 “ baptized cannot have life.’

80 Austin is very clear that children are born in sin,
 96 and must be baptized or fall under the second death;
 that practice having been establish’d 150 years in his
 country, he might know of no other. The form of
 professing the Faith in baptism was, that the Spon-
 sor declared, not that he in the child’s name, but
 98 that the child himself believed, this is express here
 and in the next number. Cyprian gives the same
 form, but without mentioning whether he speaks of
 infants or converts. The *primitive practice* of giving

the Eucharist *immediately after Baptism*, seems at first to have accompanied infant baptism also; Cyprian mentions it as then used, and Austin is clear it is as necessary as Baptism. The custom he mentions of asking ‘whether a child was one of the faithful or a ‘catechumen?’ is a strong presumption that Infant baptism was *not an original practice*, for that expression could I think be begun only when they were catechized and therefore really catechumens before baptism: indeed another author mentions a mock instruction as still used when infant baptism was establish’d.

I 22.

Ecclef. Hierarch. absurdly attributed to Dionysius the Areopagite. A. D. 400.

W. 251. Pr. 41.

Cb. 7. ‘That children who cannot understand
‘the divine mysteries should be made partakers of
‘the divine birth,—seems as you say—a thing to
‘be laugh’d at. That Bishops should teach the
‘holy things to those who are incapable of them.
‘—what is more ridiculous than that others should
‘make the renunciations and holy professions for
‘them as if they did it themselves.—The parents—
‘should deliver the child—to a good instructor;—
‘of this person who undertakes to instruct the child
‘—the Bishop demands—his declaration of re-
‘nouncing,—he does not initiate one in the other’s
‘stead—for he does not say, ‘I do instead of this
‘child renounce’—but ‘this child does renounce,
‘profess, &c.’—therefore I see no absurdity in it.’

Amba Macaire. Egypt. A. D. 756.

Stennet. 85.

‘In the first ages Baptism was administer’d in
‘Alexandria but once a year, on Good friday, and
‘none were then baptized till thirty years old; and
K 2 though

‘ though some time after this custom was changed,
 ‘ and permission given to baptize Christian’s children,
 ‘ yet the custom of baptizing but once a year was
 ‘ not alter’d till Amba Theophilus the twenty-third
 ‘ Patriarch.’

These quotations are of no great authority, the first being an uncertain author, and the other a late one speaking of things long before his time. The first acknowledges an appearance of *impropriety in infant baptism*, and that some even then thought it an absurd thing; so we find *many did in Origen’s time* when Baptism of little ones was coming in. Here also we find that the ancient *catechetick instruction before baptism* was then continued even to infants, though to such it could be but a mockery; he describes it as done in the very same manner as Clement of Alexandria says parents should bring up their children; only in Clement’s time it appears to be *a real instruction* of those who could learn, but that here is only *a form of it* to such as knew nothing of the matter. Dr. Wall thinks his account that the Sponsors answer’d ‘ that the child believed’ is *singular*, but Boniface and Austin say *the very same*: this man thinks that if the Sponsor had answer’d ‘ I instead of this child renounce,’ he would be baptized in the child’s stead.

Macaire’s tradition about adult baptism seems carried too far; for whatever they did in Egypt, I think they plainly gave baptism in most places as soon as persons were fit, which may be long before thirty; but that the tradition is in general true that *grown persons only were baptized*, seems probable from the Alexandrians above quoted; Clement is plainly for *instructing children before baptism*, Origen who in his latter days left Egypt, mentions baptizing children too young for much instruction, yet probably such as could *just answer for themselves*; but of the fitness of baptizing so young many seem’d to doubt. But the baptism of such children
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A. D. 190.

A. D. 230.

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does not seem to have then prevail'd in Egypt,
 for Dionysius a little after, without mentioning the A. D. 251.
 case of infants, is against *precipitating baptism*, all 103
irregularity in performing it, and calls doing it
 without faith and confession, making it void.

P A R T III.

An Abstract of the Doctrine and Practice about Baptism, as found in the Authors above quoted.

C H A P. I.

Of John's, Jesus's, and Jewish baptism.

123. **T**HE old Christian writers appear to have thought, that John who came as Christ's forerunner, to declare and prepare the way for his coming, was the first person who practiced Baptism; for they say he *led on* (*πεποιων*) *the way of it*; Baptism was *the end of the old and beginning of the new covenant*, and *John the end of the Prophets and the first of the Gospel was the guide and beginner* (*αρχηγος*) *of it*. Again, *all things were new in him and for that he was admired, chiefly because he baptized the penitent for remission of sins*. And from his so doing he is call'd (*ο βαπτιστης*) *the baptizer*, a name given to him alone. No former prophet had baptized, and the Chief priests thought none might do it but Christ, Elijah, or that Prophet foretold by Moses, which they seem not to know was the Messiah himself; they therefore desired to hinder John, fearing lest he who began to baptize might be the Christ.

124. Jordan being the chief river of Judea, John remain'd by that, and therein he baptized his converts, *because there was much water there*. He preach'd repentance for past sins, and baptized the penitent for forgiveness of them, yet told them sorrow for sin, and being baptized by him would not

not avail, unless they *brought forth fruits worthy of repentance*; if they did not they would be cut up and burnt like a barren tree. Tertullian seems to suppose that he baptized only into a promise of a future forgiveness in the Messiah, but others allow that *John's baptism did avail to forgiveness*: indeed as it was only to prepare the way for the coming of the Messiah, it *did not give the spirit*, which was reserved for Christian baptism, it was therefore look'd on as insufficient, and those baptized by John were baptized again with Christian baptism, into the belief of Jesus now declared to be the Christ.

125. The Baptism of Jesus by his disciples before his death was of the same preparative kind, for the gift of the Holy Ghost, and the appointment of Christian offices was not till after his resurrection.

126. If John was the first baptizer there could be no proper baptism among the Jews before; and this still further appears in that none of the Christian writers mention any such thing, though they are very ready to compare Baptism to any thing which can be supposed to have the least likeness to it. It is compared to Circumcision as *a token of the Covenant*, and the entrance into the Christian church, as that was into the Jewish. To the Jewish purifications as cleansing, but opposed to them as one only, while they were many and often repeated. To the offering after birth for purification; and the Recognitions of Clement compare it to sacrifices for sin as the means of forgiveness. When they proceed further, and with far fetch'd allusions compare it to *the flood*, to passing *the Red sea*, to the *Gentile rites* of washings, to the *Pool of Bethesda*, to the sprinkling the *water of purification*, to the *World rising out of water*, to other things which I have above quoted, and to many which I have omitted as too much forced, and as Cyprian says to all places where

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water alone is mention'd; some of these are at best but obscure hints, and those who so diligently search'd them out would surely have mention'd a *Jewish proselyte baptism* as much more similar, if they had known of any such thing.

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127. So desirous are the Fathers of finding any ancient hints at baptism, that some fancy it was foretold by the Prophets. So Justin, *Isaiah did not send you to a Bath, but to the Laver of salvation*; again, *by the Laver of repentance we believe he foretold Baptism*. This Clem. Alex. seems to mean when he says, *Isaiah saith, wash ye make you clean*. And Cyprian *when water alone is named in Scripture Baptism is spoken of*. To this Barnabas seems to refer, saying, *It is written of Israel that they shall not receive baptism for forgiveness, but appoint one for themselves*. Some thought the devil by the heathen washings and dippings design'd to imitate *the future baptism* of the Messiah, not one then practiced; though I think they were plainly imitations of the many Jewish purifications. But none of them, neither Barnabas so full of allusions to Jewish ceremonies, nor Justin in his dialogue with a Jew about the Jewish and Christian religion, nor Origen that great allegorizer, appear to have thought or heard of any *peculiar proselyte baptism*.

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Hcb. ix, 10.

128. Several indeed speak of baptisms among the Jews, but they plainly mean the legal purifications. *One baptism* is opposed to *the daily ones*, again answering *the end of Moses's many baptisms by one only*; so Paul says there were in the Law of Moses (*διαφοροις βαπτισμοις*) *diverse baptisms*, or as we rightly translate it *washings*. All these are I think stronger evidences against any such *Jewish proselyte baptism* than what Dr. Wall founds his belief on are for it; viz. extracts from the Jewish Rabbi's, writers very weak at best, who lived hundreds of years after Christ had appointed

appointed Baptism, and inconsistent one with another. Wall quotes them to shew that a Profelyte was then admitted by *circumcision, baptism and sacrifice*, and that they call'd such *born again*: but Gale shews from the same authors that this was only like their other many purifications, and not like our Baptism, which they despise as a thing no where commanded, and which began with John and Christ. Profelyte baptism was no part of the Law of Moses, for he describes his ceremonies very particularly, yet says not a word of it; nor was it the practice for some centuries after Christ, since the first Christian writers knew nothing of it; whether some later Jews who made their religion consist almost wholly of ceremonies, might afterward extend their many purifications to the case of Profelytes it is not necessary to examine. As to their calling it Baptism, the Jewish purifications, even their washing before dinner, is sometimes so call'd.

W. XLIII.
LVII.

G. 330.

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129. But there is not only negative evidence against this Jewish baptism, the many places where the fathers speak of Baptism as peculiar to Christianity, as beginning with it, and of John as the first baptizer, are positive testimony against it. Justin calls Christians *a new race born again of water*, and says *circumcision which began with Abraham, and the ceremonies of Moses, ceased when Christ preach'd the new covenant which we received by baptism*. Cyril says *Baptism is the end of the old and beginning of the new covenant*. Tertullian more expressly, *Before the Lord's suffering salvation was by faith alone, but then the seal of baptism was added, and the law of baptizing given, and the Recognitions say, that Baptism was appointed when sacrifices ceased*; and I have shewn above that John was the first baptizer.

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C H A P. II.

The rise of the opinion of Original sin.

130. **O**UR Saviour and his apostles seem to affect to enlarge on the innocence of children, as if foreseeing a contrary doctrine would spring up, and exhort men to be innocent as they are. Thus, *unless ye become as little children ye shall not enter the kingdom of heaven; again, in malice be children, in understanding be men; and the first Christian writers are of the same opinion, that happy are those who have not fallen from the innocence with which they came out of their Maker's hands. So Barnabas says, by forgiveness we become like an infant, innocent and new born. Hermas judges those happy who are innocent as infants, and those who have continued without guile are like infants. Justin knew of no sin but what arose from freewill, saying each offended by his particular sin, for God chose angels and men should have freewill, that they might deserve reward or punishment; again, all are under the curse, for none ever kept the whole law. Clem. Alex. commends the innocence of children; the freedom from sin in the young; again, a little one is meek, without guile; and he calls all children who keep themselves innocent as they are, representing the innocence of the mind by childhood, he figuratively calls us young ones, who are not enslaved to sin, those are truly children who are pure, meek and sincere, he who cleaves only to the father is truly a little one; but he chiefly calls those children who are in a course of instruction, we are the children who are in the state of disciples, and running to the truth, such our divine guide of the young takes care of; those who know God as their father, the new minds of little ones were once foolish, now newly wise, the Lord guides us children. Irenæus indeed a little before*

before Clement, thought human nature more frail since the fall, *the image of God lost*, and man born in human birth, and once conquer'd could not restore himself, but needed the grace of God : yet his opinion seems to be rather that they were weak than impure. 67

131. But some soon extended this opinion into a notion that children were impure at birth ; this rose first in the Western church. Tertullian thought every soul unclean till baptized, and tainted by the alliance of the flesh ; that this fault in the original arose from the devil, and made him easier draw men into sin. Yet he did not think children really sinful, for he calls infancy *the innocent age*, which wanted not forgiveness, and says the divine principle remains not put out though darken'd ; but he refers the great impurity of the heathen infancy to their idolatrous ceremonies at childbirth, by which they as it were dedicated them to the devil : which very heathen ceremonies the insincere converts in the fourth and fifth centuries brought into the Christian church, as appears by the writers reproving them for it ; so Greg. Naz. *thou hast no need of charms*, and Chrysostom. *how can it be fit for the Seal when you have anointed it with filth ?* Origen also supposes an impurity, that by birth none is clean from pollution, whatever soul is born in the flesh, *is defiled with the pollution of iniquity and sin* ; yet he distinguishes between pollution and sin, *he does not say none is clean from sin but none is clean from pollution* ; he means therefore some legal pollution, mentions the sacrifice at childbirth, and says even *Jesus needed cleansing from it, and was unclean*. But many seem to have then doubted of children's being polluted at all, for it was frequently debated *why they were baptized for forgiveness, what sins they had, and when they have sinned*. The opinion however spread in the Church, for Basil says men *are born in the filth of sin*. But the establish'd opinion 109 119 91 113 in

in the Eastern church during the time I have
 119 search'd, went no further than this of pollution, for
 W. 95. Chrysostom says *children have no sins*, and his follow-
 118 ers Ildore and Theodoret allow of no more than
 some inconceivable pollution in them; and Ambrose,
 a great imitator of the Easterns, seems to think
 children *not liable to punishment*, for *the evil nature* he
 supposes they have, though *not entitled to reward*.

132. An opinion that children come unclean into
 the world having superceeded the old one that they
 were innocent, human fancy could not rest there;
 the Western church especially began to suppose that
 children were born not only weak and polluted but
 even sinful, needing forgiveness, and liable to punish-
 ment, before they could do one action either good
 or bad. Of this, so contrary to the words of Christ,
 his apostles, and almost all the early writers; the first
 hint I find is by one, ancient perhaps but of very
 60 weak authority, the Recognitions, which mention
the succession of carnal seed, and extinguishing the fire of
their first birth: unless it be this writer I find none
 96 who plainly speak of it till Cyprian, who thought
 that *all born in the flesh received at birth the infection of*
death, wanted forgiveness and received it by baptism,
which must be denied to none, that no soul may be de-
 113, 118 *stroy'd*. Basil and Ambrose mention the same
 notion, but less fully; it is also in Jerom and others,
 and gain'd strength by time, for Cyprian allows
 96 children are *less sinful than grown persons*, and *will be*
easier forgiven, because the sins are *not their own but*
another's; whereas Austin seems to rank them with
 the grossest offenders, and will not allow a doubt
 121 whether *unbaptized infants fall under the second death*;
 and as he became the Oracle of later ages, his opi-
 nion prevail'd in the Church, and on his authority
 our reformers retain'd it.

133. The chief texts quoted in proof of original
 10 sin are Job xiv. 4. according to the Septuagint (for
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the Hebrew will not do) and Pl. li. 5. Clement of Rome quotes the first as an exhortation to humility, 48
 that the best men have acknowledged their failings and imperfections; and Origen brings both to sup- 91
 port his notion that *the soul is born defiled with pollution*, and that *therefore little ones are baptized*; opinions then springing up yet not establish'd, being doubted of by many and *often debated*. But as I shew'd above, the text in Job can at most only mean that man is daily liable to sin; and David is 10
 begging pardon for actual and very great sins in the li. Psalm.

C H A P. III.

The time of baptizing in different Places and Ages.

134. **B**Y the same gradual progress that the notion of Original sin sprung up in the Church, the practice of Infant baptism also crept in. We shall best trace the rise of this by distinguishing four different ages and customs of baptizing. 1. Of *full grown persons*; 2. Of *great children before manhood*; 3. Of *little ones* before much understanding; 4. Of *perfect infants*.

135. 1. All converts must be at years of discretion, and might be quite old; such were baptized as soon as sufficiently instructed, and so far is right. 13, 94
 But when zeal decay'd and superstition increased, many converts delay'd their baptism too long for various reasons; some for want of religion *despised* and neglected it entirely, others for want of consideration *negligently delay'd it*, either to an indeterminate 111
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122 nate time, or to one they thought more fit; as to a
 113 *festival* or till better provision was made for it;
 111 some would be baptized *at thirty, or Saviour's age*;
 113 some wickedly design'd to *spend their youth in plea-*
 111 *sures*, and be baptized when old; others supersti-
 113 tiously chose to be baptized when dying, *that they*
 111 *might not sin afterward*; and some born of Christi-
 113 ans and not baptized in infancy delay'd it in the
 111 same manner, so Basil says, *having been taught the*
 113 *word from a child when will you become a Christian?*
 51 but these were not establish'd practices, nor ap-
 113 proved of by the wisest persons: Hermas reproves
 51 those who refused Baptism *remembring the holiness the*
 113 *truth required*, and Greg. Naz. Basil and others con-
 51 demn all unnecessary delays in grown persons.

136. 2. But the second division seems most
 agreeable to the primitive practice, that of children
 as soon as they are of sufficient understanding to
 know what they engage at Baptism, and before per-
 fect manhood, which may be about the mid way be-
 tween ten and twenty. So the epistles which were
 written after the Churches were establish'd speak of
 14 *repentance, faith, forsaking of sin, and promise of obe-*
 47 *dience* as still join'd with baptism. The Baptism
 Barnabas mentions is of such as *believe, are by for-*
 51 *giveness made pure as infants*, their *stony hearts are*
 50 *taken away*, they have *fear, hope, and trust in Jesus*,
 53 *and as soon as baptized bring forth fruit*: In Hermas
 51 it is of those who *repent, receive forgiveness, lay aside*
 50 *the mortality of their former life*, and engage to offend
 53 no more: Ignatius says, by *believing in his death they*
 55 *became partakers of his resurrection by baptism*: The
 57 Apost. Const. direct baptizing those who *forsake sin,*
 55 *renounce the devil, confess Christ, repeat the Lord's*
 57 *prayer, and pray for grace*; in their form of prayer
 55 they desire the children may live *till they are baptized*,
 and the Catechumens *were instructed three years in*
 natural and reveal'd religion before they were ad-
 mitted

mitted to baptism: Justin Martyr says Baptism should be a work of choice and knowledge, he who believes and promises obedience, should pray and fast, and then be baptized, they are born again of water and faith, and he despises all washing which cleanses only the body, the soul also must be cleansed from sin: Clem. Alex. is express that teaching leads to faith and baptism; that repenting of our faults and renouncing our sins we are cleansed by baptism, which was a work of choice, for we seek our mother the Church and the Father receives those who fly to him and regenerates them; Children should be thus brought up, Parents should at home shew their children what the scriptures teach, and then bring them to the Catechist who will teach them the peculiar doctrines and duties of Christianity, and then they will voluntarily run to the Church to be sanctified by baptism; and he calls all little ones till they are thus perfected.

137. Hitherto Baptism was given at years of discretion, for none of the above writers speak of any as baptized before it, but a different practice now began to arise; Tertullian finds fault with some for baptizing little ones so young as to have others to answer for them; but his opinion is like the authors above quoted, that all believers should be baptized, it is the Seal of faith begun by repentance, of those who are already cleansed in heart, who renounced with their own mouth, and pray'd for grace; children should be baptized when they know Christ, are grown, know why they come, and desire it, and several brethren were baptized together.

138. The same opinion and practice still continued in the Eastern church, for Dionysius of Alexandria calls baptizing without faith and confession, making it void: Firmilian of Cappadocia speaks of the catechized who died without baptism, as if no uncommon case, whence I conclude they did not then precipitate

precipitate baptism for fear of death : the Council
 106 of Neocæsaria says *each one's own choice is shewn by their*
 107 *confession* : to the time of Eusebius of Cæsaria the
 church was *divided into two orders*, the baptized, and
 those preparing for it ; Catechizing is described as
 the first time they learn'd the faith, and as coming
 before baptism ; every baptized person seems to
 have then *believed and confess'd* for himself, and
 Eusebius thought the whole benefit of it depended
 on *his doing so in sincerity* : we find by Greg. Naz.
 109 and Basil, that those born of Christians, were not
 then always baptized in their infancy, but at all
 ages, and the time for it not being fix'd, some of
 111, 113 the full grown causelessly put it off from time to
 time, who are censured for so doing. The Baptism
 115 Cyril speak of is of instructed catechumens, but
 whether they consisted of native christians as well as
 converts I do not find he mentions : Baptism was
 119 given at all ages in Chrysostom's time, who seems to
 think it indifferent at what time of life they received
 it : Macaire's tradition, that *none but adults were*
 122 *baptized at first* in Egypt, is too late to lay much
 stress on, yet is agreeable to what the other Egyptian
 writers which I have quoted say.

139. It further appears that they then baptized
 none but adults, since the renunciation and con-
 fession was at first always the person's own act. The
 24 Eunuch Acts viii. *confess'd for himself* : in the Apost.
 57 Const. the person baptized *had renounced satan*, he
 made his own *profession of faith*, and afterward *pray'd*
 74 *for grace* : in Clem. Alex. the *renouncing* as well as
repenting is the person's own act : the council of
 106 Neocæsaria require *each one's own choice to be shewn*
 107 *by their confession* : Eusebius declared him blessed
 who made the confession with truth : and in Cyril
 116 also the catechumen did it himself. When they
 baptized children younger still they chose they
 should confess for themselves, so Tertullian says
 they

they renounced with their own mouth, and spread out their hands and ask'd grace : and Origen, they answer'd those who examined them, and he bids all remember what words they used : and Greg. Naz. chose children should stay till they could answer. 82 93

140. But those who baptized perfect infants must make others answer for them ; and Tertullian, who first mentions the practice, finds fault with it as an undertaking what was not in their power ; yet in this they kept as near the old form as they could, for they did not ask whether they believed in the child's name, but whether the child believed. So the author of the Ecclesiastical Hierarchy makes the Sponsor not say, *I do instead of this child renounce* (which he thinks would be initiating him in the child's stead) but *this child does renounce and profess* ; and this is not singular in him as Dr. Wall fancies, for Austin says they ask'd concerning the child who as yet knew nothing, *does he believe in God?* and it was answer'd for him *he does believe*. 82 122 121

141. Children of Christians were however baptized before they were fully grown up ; for the Apost. Const. order (*ὑπὲρ*) children to be baptized, and pray they may live till they receive it ; again (*παῖδες*) children received the Eucharist, and consequently were baptized : Clem. Alex. says parents should teach their children, and then bring them to a master for further instruction, that they may while children run to Baptism ; and because that was then the practice he calls all christians (*παῖδες*) children and (*ὑπὲρ*) little ones till they are baptized, as several other writers also do : the general practice in Tertullian's time seems to be, that as they renounced and pray'd for themselves, so they did it while children, and under the care of their mother, as soon as they were taught why they come. And indeed since none are properly Christians, nor entitled to christian rewards, who have not yet received the Seal it seems proper to do it 54 55 58 74 73 82 50

as soon as they are properly qualified, which will be sooner or later according to the care taken in teaching them.

142. 3. Yet as no certain age was fix'd, parents each partial to their own, were apt to fancy their children sooner fit than others; hence by gradually baptizing sooner and sooner, sprung the third age of baptizing which I mention'd, of those who *renounced* indeed and *confess'd for themselves*, yet while *little ones*, and before much knowledge. When Irenæus reckons *infants* among those who are *born again to God*, it may raise a suspicion, though no full proof, that some were then baptized in Gaul under ten years old, which seems the limit he fixes to infancy. In Tertullian's time they baptized persons at all ages in Africa, some when they *were grown, knew Christ and had faith*, this is the method he prefers; but *little ones* were also baptized *several brethren together*, and under the care of *their mother*, but who *renounced and pray'd for themselves*, this he says nothing against; but some were for baptizing *infants* who must have sponsors to answer for them, and this he strongly opposed. The baptism of *little ones* seems to have been the practice in Origen's time, for he speaks of *Birth* and *the Laver of regeneration*, as two distinct and considerably distant times, *the Soul was not cleansed as soon as born, but after a time*; they then made the confession themselves, for *let every one remember how he renounced*, and the law was *then written on their hearts*, that baptism profited which was done *with choice and sincerity*, some catechizing was used before it, wherein they answer'd, *we will by no means forsake the Lord*, and washing cleansed him *who offer'd himself to God*; yet children were then baptized so young that *debates often arose* of the fitness of so doing, and *what sins they had* to be forgiven, which shews the practice was then newly come in: Greg. Naz. was also for staying till
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they could bear and answer for themselves, but not till they fully understood it. 109

143. 4. *Little ones* before much understanding being now baptized, there still remain'd one further refinement, that is to baptize *perfect infants*; and this the spreading notion that children come sinful into the world help'd to bring into use. This opinion and this practice are I think plainly innovations, of which I find no traces in the first ages, but crept in afterward, imperfectly at first, and in some places only, till by degrees more fully establish'd, and they are so closely united, that I cannot find which arose first, indeed they seem to have mutually help'd to bring in one another. Some in Tertullian's time were for baptizing infants, which is then first mentioned; the notion also that souls are polluted when born was then also springing up in Africa; in the same country fifty years afterward, Cyprian thought infants born in some degree of sin, and Infant baptism also was then establish'd there; as it probably was soon after in most parts of the Western church; for the Council of Eliberis in Spain mentions it, A. D. 305; Optatus of Milevis in Africa in 370; Ambrose of Milan in 380; Jerom also, the African Councils, the Decretal epistles, and the counterfeit Dionysius; yet those who mention Easter, &c. as the usual times of baptizing, were not so hasty as Cyprian who would not stay eight days: lastly, Austin is very clear and earnest both for the opinion and practice, and condemns *to the second death* all infants who dye unbaptized, nor do I find it oppos'd in the Western church after Cyprian's time, unless in some of the retreats of the Waldenses where it was disputed many ages afterward. 82
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W. 370.

144. Infant Baptism crept also by degrees into the Eastern church but later and more gradually; Dionysius of Alexandria, and Firmilian of Cappadocia, 103, 104

106 docia, A. D. 250, the Council of Neocæsaria in 315,
 107 and Eusebius of Cæsaria in 330 seem to be against
 109 it. Greg. Naz. A. D. 370, is the first Eastern who
 111 plainly speaks of it, and they seem to have been
 then about as forward in Asia minor, as they were
 in Africa in Tertullian's time, A. D. 200: some
 baptized infants, others delay'd it, and many
 thought it indifferent at what age baptism was
 109 given: Greg. Naz. prefer'd the third method, of
 113 baptizing little ones; and Basil thought it in good
 measure indifferent at what age they were baptized,
 yet both were for hastening it if there was danger
 of death: the same variety of opinion and practice
 continued, A. D. 400 for Chrysostom thought
 119 baptism *had no fix'd time*, but a man might receive
 it *in youth, middle, or old age*. Their different prac-
 tice from the Westerns might arise from their
 different opinion about impurity at birth; for in
 the East they only thought that some inconceivable
 131 pollution affected infants, such as Origen speaks of,
 and not *Original sin* as believed by Austin and the
 Western church: and I have not traced it so far as
 to find, when that belief and the practice of infant
 baptism got to be fully establish'd in the East.

C H A P. IV.

Reasons alledged for early or late Baptism.

145. **S**INCE in the Apostles time children of
 christians as well as converts seem to have
 been baptized when they could answer for them-
 selves, those who continued to be for adult baptism
 were so in imitation of the primitive practice; ac-
 cordingly we find all the earliest writers for it, and
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the contrary practice came in first about, A. D. 200,
in one particular country, not without opposition, 143
and when establish'd there spreading by degrees to
other parts, yet not fully settled in all places,
A. D. 400.

146. As in Baptism sins are renounced, faith de-
clared and obedience promised, a sense of sin under-
standing to believe and a knowledge of our duty
seems required. So Justin says it should be a work
of choice and knowledge: Clem. Alex. that children 63
when *taught Christianity* should *run to baptism*: Ter- 74
tullian would have it done *when they know why they* 82
come, and desire it: and Dionysius calls baptizing
without faith *making it void*. Indeed the remem- 103
brance that they had been *catechized first*, had *fasted* 93, 107
and pray'd, been told the necessity of coming with 63, 94
true *repentance*, that it was ask'd them and they had
voluntarily declared they *would serve the Lord*, had 93
renounced the devil, profess'd the faith, been so- 85
lemnly *dipped*, and had *pray'd to God for grace and* 57
perseverance, is likely to make a more lasting im-
pression on their minds and better influence their
actions, than seeing it done to infants who know
nothing of it: so Origen shews the benefit of that
baptism, *which was done by choice and sincerely*, and 93
bids *all remember how they renounced the devil*: and
when Chrysostom laments the corruption of all ranks
of Christians, still we find those who had made their
vow regularly *in health*, did not so entirely forget it, 119
as those *baptized in infancy*, or where it was hurried
over *in sickness*.

147. Those who baptized infants alledge the ne-
cessity of baptism, that none is entitled to christian
rewards without it, and the danger lest a child
should dye before receiving it; they say a child is
born corrupt and liable to perish, unless it receive
forgiveness by baptism; this I have spoken of al-

132 ready, is the reason all who are for infant baptism
 chiefly urge, and few mention any other : Tertullian
 82 opposing it says, *why does the innocent age hasten to*
forgiveness? the want of forgiveness was therefore
 the reason then given for doing it : Origen thought
 91 *if nothing in little ones wanted forgiveness the grace of*
baptism would seem needless : Cyprian's opinion is *no*
 96 *soul must be destroy'd, and an infant born of the flesh*
after Adam, will receive forgiveness : Ambrose sup-
 118 poses that *little ones baptized were brought back from*
 121 *evil, and Austin more harshly, that unbaptized in-*
fants fall into the second death.

109 148. Greg. Naz. thought baptism necessary, and
 that infants *had better be sanctified without their know-*
ledge, than depart unseal'd ; yet his reason seems to be
 not that they were already corrupt, but that they
 might be baptized before they became so, for he
 says, *let not evil be beforehand with you.*

96 149. Fidus proposed to Cyprian another reason,
 that *in imitation of Circumcision it should be done on the*
eighth day ; but in that he was singular, for I find
 none for baptizing on the eighth day but himself ;
 and Cyprian's whole African council though for in-
 fant baptism rejected his argument as of no weight,
 saying, *Circumcision on the eighth day, had no re-*
 62 *ference to baptism, but only to Christ's rising from the*
dead on the day after the sabbath as Justin also says.
 However Fidus's proposal was not quite forgotten,
 109 for Greg. Naz. mentions it, not indeed as his argu-
 ment, for he did not chuse to baptize so soon, but
 as an instance that infants had been, and if necessary
 might be taken into covenant. But the difference is,
 37 Circumcision was a token of the covenant made
 with their fathers, and an indelible mark to separate
 them from the idolatrous nations about them ;
 whereas Baptism being not only for initiation, but
 19 forgiveness, repentance, renouncing of sins, and pro-
 mise

mise of faith and obedience, was something further than circumcision and required better qualifications; and several of the things here mention'd were had among the Jews by sacrifice.

150. The rulers of the Church might also encourage infant baptism, when they found grown persons put off their baptism from time to time, or even omitted it entirely, which Greg. Naz. Basil, and Chrysostom shew too often happen'd, when false scruples and luke-warmness came in; the same case also still sometimes occurs among the present baptizers of adults, and springs from the same cause as putting off repentance from time to time does, that is a formal profession of Christianity in compliance with custom, without considering what it requires; but it is hard to say what benefit such expect from a religion they so little regard. This is a good argument for educating children religiously that they may not neglect the ordinances of Christ, but not for doing that in a different manner from what he appointed, whose whole benefit arises from *obedience to his command*: men are apt to make their religion consist too much in outward form, which Infant baptism tends also to promote, for it can be no more to those who know nothing of what is done to them; especially when in private baptism the renunciation confession and promise being omitted, the whole trust is in the outward act of sprinkling, a practice I find no hint of in any of the ancients, even those who were for infant baptism. 35

Pref.

151. The argument for baptizing infants because Christ suffer'd children to be brought to him is modern and groundless; the only reason the New testament gives for their coming is *that he might lay his hands on them and pray*, and *he took them in his arms and blessed them*, here is no hint of baptizing them: Clem. Alex. gives the same reason, *to have his hands* 19 77

laid on them in blessing : so also Origen they brought children that he should put his hands on them and pray, perhaps they thought no demon could hurt those whom Jesus had touch'd ; Origen therefore did not think they were baptized : none but Tertullian mention it as at all relating to Baptism, and he not to that of infants which he is against, but only that children should be baptized some time, for he says *let them come when they are grown*, nor do I see any great proof it is of that, I shall bring some more direct proofs that Christian children should be baptized at a fit age.

152. The baptizers of infants claim all places as for them, where (παῖδια) children and (νηπια) little ones are said to be baptized, how justly will best appear in the Appendix where I examine how those words are used. Παιδιον in the New testament means any child from its birth till near grown up, infants, little ones, children at play, those of twelve years old, and as distinguish'd from grown persons : in the Apost. Const. παῖδια are among those said to receive the Eucharist, and consequently were baptized, as those then were who had been pray'd for while younger that God would bring them to a fit age, who shun'd sin, had been three years instructed, and whose renunciation, profession and prayer for grace were their own act : in Clem. Alex. they are the young innocent and teachable, especially those who are in a course of instruction for baptism, and figuratively all of whatever age who are like them ; he and several others seem to use both παῖδες and νηπιοι of children till they are baptized, and then they become (τελειοι) the perfect.

1 : 3. Νηπιοι in the New testament are children who have understanding, but are yet weak in it : the Apost. Const. call children so till they are baptized, baptize your children (νηπια), and the Church pray'd for

for the lives of such (νηπιων) till they should be perfected : 55
 so also in Clem. Alex. those preparing for Baptism
 are call'd both νηπιος and παιδια ; *little ones (νηπιοι) are* 72, 73
perfected when they become of the Church, and (νηπιοι)
when taught natural religion and christianity by 74
their parents and master, ran to be sanctified by bap-
tism. When they baptized children younger still
νηπιος is used of such as came then to Baptism ; so
Origen says they exhorted children (νηπιος) to become 93
men in understanding, and then call'd them to initiation ;
there was then an interval between birth and bap- 92
tism, and all probably answer'd for themselves, yet
they were baptized while little ones, and the words 93
he often uses are (μικρο and parvulus), a little one :
 Greg. Naz. uses νηπιον of a child to be baptized, but
 as infant baptism was then coming in, he not only
 calls those of three years old so, at which age he
 chose to baptize, but infants also who might it ne- 109
 cessary be baptized (εκ βρεφους) in infancy.

154. On the other hand the objections which
 were made against Infant baptism shew it to be an
 innovation. Infants are not capable of faith and
 repentance which are promised in baptism, nor seem
 to want forgiveness which is the effect of it, and
 we often find these things objected against the
 practice. Tertullian asks *why the innocent age hastens*
to forgiveness ? let them come when they know why they 82
come : Origen says debates often arose *why little ones*
were baptized, and what occasion they had for forgive- 91
ness : and the Eccles. Hier. acknowledges an ap-
 parent absurdity was then objected to a previous
 mock *instruction* practiced to those *who understood no-* 122
thing, to baptizing those into Christ who knew him
not, and to others renouncing for them in the person
of the child.

C H A P. V.

*The necessity of Baptism, with the Qualifications
and Preparation for it.*

155. **B**APTISM is the initiating rite into the
 8 Christian church, therefore no man is
 50 properly a Christian till he has received it. Hermas
 62 says we are *saved by water*, those who *had not received*
 63 *the seal were unfit for the tower*, and they must needs
 68 *rise by water to enter the kingdom of God*. Justin calls
 73 Christians *a new race born again of water*, without
 74 which *ye shall not enter the kingdom of heaven*; and it
 81 was done that they might not be *children of necessity*
 as by birth, *but of choice by baptism*. Irenæus asks
How shall a man receive adoption without a new birth by
baptism? Clem. Alex. says *We become of the Church*
when regenerated to adoption; Christ has *wash'd us by*
one baptism; again *Discipleship takes place when teach-*
ing and faith lead to baptism; children should learn
what the scriptures teach, part of which is *wash ye*
make you clean, the master will teach them the doc-
 trines of Christianity, that they may *run and be sancti-*
fied. Tertullian affirms *The seal of baptism was added*
 in Christianity, and unless a man be *born again*, he
 shall not enter the kingdom of heaven, therefore all
 82 *believers were baptized*; when the soul has faith it must
 80 *be reform'd by a new birth of water*; children are *design'd*
 for holiness, and must come when grown; accordingly
 82 parents brought their children to baptism when they
 91 thought them fit for it. Origen distinguishes *the*
natural birth, from *regeneration by the Laver*, little
 93 ones were then baptized, and he bids *every one of the*
faithful remember his coming to baptism. In Eusebius's
 107 time the Church was divided into those who *were*
already baptized, and those who *were preparing for it*.
 Cyril thinks *wherever a covenant is there is water*,
 Baptism

Baptism is *the beginning of the new covenant* ; before it one is *only a catechumen*, and then becomes *one of the faithful* ; the virtuous *cannot enter the kingdom of heaven* unless baptized. Lastly, Chrysostom says *there is no receiving our inheritance before Baptism*. 114
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156. The children of Christians therefore must be baptized as well as converts, and the promises of the Gospel are not made to any till they are so ; yet the above authors do not say they received Baptism till they had the proper qualifications of choice and knowledge ; they describe them as taught, believing, repenting, renouncing, and professing ; those who died before they could perform these conditions were left to the mercy of God who best knew what they deserved ; so Firmilian did not think those catechumens lost *who died before baptism*, though he did not pretend to declare their exact state. But the baptizers of infants extend this necessity of baptism to all though they have yet no knowledge ; Cyprian would not delay baptism *till the eighth day* lest the soul be destroy'd : Greg. Naz. *would not have infants depart unseal'd* : Basil thought all should *be born again to amend their former birth* : Ambrose says, *no infant or person hinder'd by necessity is excused*, for he does not know they can have the honour of the kingdom without it : Jerom judges *parents faulty who did not baptize their children* : and Austin will not allow a doubt *whether unbaptized infants were condemn'd*. 104
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157. This supposing that baptism which is necessary to all qualified persons, is so also to those of all ages whether prepared or not, brought in what I do not find in the early writers, a hastening of baptism before the catechumen had gone through a regular course of instruction, or without all the usual ceremonies, if he was in danger of death. Tertullian supposes the necessity might be so great that a layman might baptize : Greg. Naz. would rather have 83

109 have *infants baptized than dye without it* : and Valens's
 113 child *was baptized because dying*. Novatian, A. D.
 103 250. is the first instance I find of baptizing a sick
 person on his bed, and so many doubted of the
 validity of it that I think the practice must be then
 newly come in ; Infant baptizers approved of it,
 others doubted, and some entirely rejected it : and
 103, 106 almost all cast a censure of imperfection on it, for-
 bidding those so baptized to be made Priests. Yet the
 practice gradually spread in the Church, probably
 first through the Western, and afterward into the
 Eastern, where the Council of Neocæsaria mentions
 111, 119 it, as do Greg. Naz. and Chrysostom afterward.

158. But those who laid more stress on the inward
 disposition than on the outward action, were against
 62 precipitating baptism. Justin asks *What avails that*
washing which cleanses only the body ? let your soul be
wash'd from sin. I find no signs of precipitation
 before Tertullian, and he is not clear ; he supposes
 83 there may be *such a necessity* that even laymen may
 baptize, but does not say what that necessity is, but
 86 on the contrary, that *the soul is sanctified by the answer*
not by the washing. Precipitation seems to have
 come later into the Eastern church, for Origen
 94 presses catechumens not to come to baptism *till they*
are well prepared, and shew *fruits of repentance* :
 103 Dionysius of Alexandria rejects all baptism *without*
faith and confession : and catechumens sometimes *died*
 104 *before they were baptized* in Firmilian's church ; so
 94 also Origen says to catechumens, *if thou shalt come*
to Baptism, as if they sometimes did not.

159. Dr. Wall quotes the exhortations of the
 necessity of baptism written to persons who cause-
 lessly neglected it when grown up, to prove that
 infants must be baptized ; on the other hand Dr.
 Gale quotes directions written to the same people,
 to prove the necessity of being instructed first ; but
 these

these things being spoken to exhort grown persons to be baptized, (of whom both baptism and faith before it are certainly required) concern not the case of infants either one way or other. Their reproofs shew what opinion they had of those who for want of religion despised baptism, out of love to sin put it off, thinking that harder to be forgiven after it; out of thoughtlessness delay'd it for trifling reasons, or superstitiously chose to be baptized just before death, thinking thereby to go pure out of the world. The stones in Hermas which *could not roll* 51
into the water were rejected from the tower: the Apost. Const. declare those ignorant *who delay their baptism*, and condemn those *who despise it*: the Re- 58
cognitions say those who refuse it *oppose God's will*. 60
Tertullian is I think singular and in the wrong, to 82
allow grown persons to delay their baptism in some cases: that practice was indeed too common among the luke-warm Christians in the 4th century; Greg. Naz. III, 113
Basil and others reckon up their many thoughtless and wicked pretences, and severely censure them for it. Indeed I think the despisers of baptism, who through want of sincerity neglect an express ordinance of Christ, cannot be look'd on as Christians at all, nor expect any of their rewards; and the causeless delayers of it, who began when zeal decay'd, and neglected it on frivolous pretences, were certainly faulty, *to their own master they stand* Rom. xiv. 4.
or fall.

160. The qualifications required to fit men for baptism are Repentance, forsaking of past sins, and 14
Faith in Christ crucified. Barnabas says *blest are* 47
they who believing on the Cross have gone down into the water. And Hermas, *laying aside the mortality of their* 50
former life they were seal'd; and there was repentance 51
when they went down into the water. Again Ignatius, *believing in his death, ye by baptism become partakers of* 53
his

55 *his resurrection.* The Apost. Const. direct, *Let the*
 62 *catechumen be three years instructed; again, let the*
 63 *baptized be one who avoids sin.* In Justin's time they
 73, 74 *were born again of faith, it was the Laver of repen-*
 82 *tance, and those were baptized who believed and*
 93 *promised obedience.* Clem. Alex. joins *believing and*
 103 *being born again, the faith of man and divine grace;*
 107 *again, teaching leads to faith, and that to baptism, and*
 115 *this in christian children as well as converts.* In
 121 *Tertullian, the Laver is the seal of faith begun by re-*
pentance; again, when the soul comes to have faith it is
reform'd by a new birth, and all believers were baptized.
 Origen calls it *the sacrament of faith, and bids every*
one remember how he renounced the devil. Dion. Alex.
 reckons *Baptism void without faith.* And Eusebius
 joins *faith and confession with baptism.* For this rea-
 son the person baptized was call'd *faithful* to distin-
 guish him from the catechumens. And when In-
 fant baptism came in, and Faith could not be really
 there, yet the old form was still kept, and the Spon-
 sor answer'd for the child *He does believe.*

63 161. The preparation required before Baptism is
 74 catechizing in the doctrine and duties of Christiani-
 82 ty. Those which Justin mentions as baptized *were*
 107 *taught first:* Clem. Alex. says *teaching leads to faith,*
 and *that to Baptism;* and that *children should be taught*
both by their parents and a master before they ran to
baptism: Tertullian would have children *come to*
baptism when they are taught: Eusebius describes
 catechizing which he calls *preparatory doctrine* as
 coming before baptism. This instructing before
 baptism was so establish'd a practice, that when they
 began to baptize before much knowledge, they still
 retain'd a remains of that catechetick instruction;
 Origen describes little ones as taught before baptism;
 all appear to have then answer'd for themselves in it,
 93 and therefore learn'd to promise to *serve the Lord,*
 and to *renounce the devil, and the Law* is said to be
 written

written on the hearts of infants in baptism; Celsus banter'd this instruction of those so little capable of it, and Origen vindicates it as not such wisdom as they spake among the perfect, but suited to their capacity: so Greg. Naz. would have children learn to hear and answer to the mystery, though not fully understand it. Those also who baptized perfect infants seem to have used a kind of mock instruction, for Austin calls an infant a catechumen before baptism: and the author of the Eccles. Hier. says expressly, that the Bishops taught the holy things to those who were incapable of them; the form was that the parent deliver'd the child to an instructor, who undertook to teach and answer for it in Baptism.

162. They began with catechizing in the easiest points first; *of the God of all things and the works he has made, what the Scriptures teach, the necessity of shunning vice and the first principles of faith: then having laid this foundation of natural religion, they proceeded to the peculiar doctrines of Christianity; the incarnation of the Lord, that Jesus is the propitiation for our sins, that we should imitate his example, with all other necessary truths: when they enter'd on this latter course the Apost. Const. seem to raise them to a higher rank, calling them Illuminates, as then receiving the light of the Gospel, but I do not find other writers make that distinction. Authors differ how long this course of instruction lasted; the Apost. Const. say three years, the Recognitions three months, Cyril forty days. The different circumstances of the persons taught require a longer or shorter course of catechizing: three years is not too long for the instruction of children, nor indeed should it be confined to that term, but parents should begin at the first dawn of reason to teach them the principles of religion before they bring them to a master, as Clement says, though the Catechist might perfect them by a shorter course just before baptism:*

baptism : the three months in the Recognitions is spoken of instructing converts ; so Cyril's forty days may be enough to teach a person the principles of religion, but no rule can be given how long a convert should stay as Origen says, *to forsake his old wicked ways, to shew forth fruits of repentance, and to have his life and actions examined ;* for he exhorts them *to come cautiously to baptism, and not till they had proved their sincerity by some considerable progress in amendment.*

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163. During this course of instruction the catechumen was order'd to use *frequent fastings, watchings, confession of past sins, prayers for the forgiveness of them, and to shew all signs of true repentance by ceasing to sin ;* the Church also *praying and fasting with them :* for which reason among others they chose to baptize them at the end of the solemn annual fast of Passion week. They were to come to Baptism with true repentance and sincerity ; Origen exhorts them to *forsake their old way, to prepare themselves before baptism, to hear with an honest and good heart, and to shew fruits of repentance beforehand.* Eusebius says *he is blessed who confesses with a pure spirit.* And Cyril, *prepare purity of soul that ye may be found clean, for one not worthy does not receive perfect grace.* So Origen *whoso comes to the Laver sinning has not forgiveness.*

C H A P. VI.

Who baptized, with the form, time and water for it.

164. **T**HE Bishop being he who mostly officiated in the chief church of the diocese, was the proper person to baptize, and he generally did it. Ignatius says, *the Bishops baptize and lay on hands*; Tertullian that *the Bishops have the right of baptizing*: and Cyprian, *we only gave baptism to believers*, again, water sanctified by the prayer of the bishop washes away sin: so Eusebius speaks of *receiving baptism from the bishops*. 53
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165. But the Presbyters also might baptize. Ignatius having said, *do nothing without the Bishop*, allows *that Eucharist to be valid which is done by him whom the bishop permits*; and I suppose it is the same with baptism. The Apost. Const. sometimes mention *Priests* as well as *Bishops baptizing*. Tertullian says, *Priests might do it by the Bishop's permission*. Cyprian seems to speak as if *they sometimes did it, and then presented them to the Bishop for laying on hands*. Firmilian says, *they have power to baptize*; and I suppose they could baptize in Egypt, for Ambrose says, *they sealed also if the bishop was not by*. 53
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166. Little is said about Deacons baptizing, which is a suspicion it was not then commonly practised, and their institution in Acts vi. seems designed for other purposes; and as Ignatius one of the oldest writers *forbids it*, I imagine it was not practised at first. The Apost. Const. say also the same, that *Deacons only served the Bishops or Priests when they ministred*. Many say that the Bishops baptized, and some that the Priests did also, but

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except

except Philip, which I have considered above as an excepted case, Tertullian alone says *the Deacons might baptize*; and his opinion is of the less weight, as he says in the same place that *the Laity also had a right*, though they should seldom use it; which is expressly forbidden by others, who universally look on it as a part of the Clergy's office, and Tertullian himself as well as others forbids women to do it.

167. The laying on of hands for compleating Baptism was more peculiarly the Bishop's office than the rest of it; this was done by the principal person present, as Paul *laid his hands on the disciples at Ephesus*, who were baptized by others; or was sometimes reserved to be done by a superior if none was present; so Peter and John went to *lay hands on the Samaritans*, baptized by Philip the Deacon: Cyprian says *the baptized are presented to the rulers of the Church for laying on hands*: Cornelius thought those baptized hastily in sickness should however be *sealed by the Bishop*: Ambrose saying *the Priests seal in Egypt*, implies that they did not do so in all places; and Innocent says, *Bishops only might compleat baptism by sealing*. But this was not entirely confined to Bishops, for Presbyters also were allowed to do it, at least in some places; Firmilian says, *the elders have power to lay on hands*; and Ambrose that *they seal'd in Egypt if the Bishop was not by*; and Chrysostom that a child polluted with heathen ceremonies *is not fit to be sealed by the Priest*.

168. The form of Baptism was *into the name of the Father, and of the Son, and of the Holy Ghost*, as Matthew directs, and which seems to have been the constant form ever since. So the Apost. Const. explain it, *into the name of the Father who sent, of Christ who came, and of the Spirit who bare witness*. And Justin, *he is washed in the name of the Father and sovereign God of all things, of our Saviour Jesus Christ who was crucified, and of the Holy Ghost who foretold*

foretold concerning Jesus. Tertullian quotes exactly 84
 Matthew's Words: Cyprian says, those who vindi-
 cated the Novatian's baptism alledged that they be- 98
 lieved *the same God the father, the same son Christ,* 104
and the same Holy Ghost. Firmilian is shorter, *they*
seem to own the same Father and Son. Optatus says, 108
baptized in the name of Christ; this is very short, and 21
 is sometimes used in the New Testament, but means 116
 the same as when expressed fuller. Lastly, in Cyril
 it is *belief in the name of the Father, and of the Son,*
and of the Holy Ghost.

169. The Baptism of converts in the Apostles
 time was immediately on declaring their faith, there 13
 was therefore no day then fixed for doing it; but
 when conversions became less sudden, they chose
 to put them into a course of instruction, and trial 94
 first, and then to baptize them as well as children
 at some solemn time; many mention just before or at
 Easter as the most approved and usual time for it,
 both because the dying and rising again of Christ 23
 into the belief of which they were baptized, was
 then commemorated, and because the Catechumens
 using to *fast, and the Church with them,* that solemn 63
 annual fast was a proper time. The Apost. Const.
 say *Easter even, and the appointed evening,* following 58, 116
the forty days repentance which Cyril mentions, was
 probably the same. Maccaire says, from tradition, 122
Good Friday. Tertullian speaks of *Passion week* in 84
 general. Greg. Naz. Basil and Siricius say, *Easter* 111, 113
was the common time; Tertullian adds all the time
from thence to Pentecost. Greg. Naz. and Siricius say 120
at Pentecost; Greg. Naz. *Epiphany,* by which I
 think some old writers mean the time kept in me-
 mory of Christ's birth, and the Recognitions say 60
 it was done on any *feast day.* These times were
 preferred as adding to the solemnity, but not as of
 necessity; we see no time was fixed at first for bap-
 tizing converts, and Tertullian says, *every time is*

fit for baptism, and Greg. Naz. would not have us stand on trifles in things of consequence.

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Acts viii. 36.
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116

170. As far as appears, John the Baptist always baptized in Jordan, the New Testament, Tertullian and Origen seem to say so: in imitation of this some superstitious converts in the 4th century, would delay their baptism till they had an opportunity of doing the same. The Recognitions always mention *perpetual*, I suppose they mean *running water*, which may have an eye to Heb. x. 22. *our bodies washed with pure water*. But these niceties were not in general regarded. Philip baptized the eunuch in water they came to by chance. Tertullian says there is no difference what water; and when the Church was settled, there was a Baptistry prepared for that purpose, as we find in Cyril.

C H A P. VII.

The several ceremonies used in Baptism.

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171. **T**HE first ceremony in Baptism was renouncing of Sin, the world with its riches and pomps, the Devil, his pomps, his angels, his works and his worships; this is mentioned by all who enter into the particulars of baptism. So the Acts say, *Repent and be baptized, repent and be converted*: the Apost. Const. *let the catechumen learn to renounce the devil*: Clem. Alex. *repenting of our faults and renouncing our sins*: Tertullian, *we renounce the devil, his pomps and his angels*: Origen, *he renounced the devil, would not use his pomps or works, nor obey his services or pleasures*: Cyprian, *have renounced the devil and world, its riches and pomps*: And Cyril, *renounce satan, all his works, all his pomps, and all his worships*. Tertullian says this was done twice, first

in the Church, and afterward when they came to the water; and as the Apost. Const. and Cyril mention the first time, and Clem. Alex. and Origen rather refer to the last, probably it might be repeated, at least in some times and places.

57, 116

74, 93

172. Immediately after this renunciation they professed their faith; the form of which, though to the same purpose in all, is expressed in different words. The Eunuch's confession was very short, *I believe that Jesus Christ is the Son of God*, as it is also in 1 John, and it was a belief *in the death of Christ, and that God had raised him from the dead.* That in the Apost. Const. is large, *into one unbegotten being, the only true God,—the Lord Jesus Christ his only begotten son, the first born of the whole creation,—the Holy Ghost, the comforter,—the resurrection,—forgiveness,—and kingdom of heaven.* Justin explains the form thus, *the father and sovereign God of all things, Jesus Christ who was crucified under Pontius Pilate, and the Holy Ghost who foretold by the prophets all things concerning Jesus.* Cyprian says they asked, *do you believe in God the father, his son Christ, and the Holy Ghost, forgiveness of sins, and everlasting life through the holy Church?* Firmilian mentions, *owning the Father and the Son.* It is in Eusebius, *confessing our Saviour and believing in the God of all things.* Cyril's form is, *belief in the name of the Father, and of the Son, and of the Holy Ghost, and in one Baptism of repentance.* Austin's question is, *does he believe in God?*

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Ap. cap. vii.

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173. This confession of Faith, as well as the renunciation, was also made twice, in some places at least. The Apost. Const. mention it as coming immediately after the first renunciation; Tertullian as directly before dipping; and Cyril says it was done both times: the method of professing is also different, the Eunuch in the Acts, and the catechumen

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85, 116

85 chumen in Apost. Const. repeated the form of con-
 82 fession themselves; so also Tertullian, *at the direc-*
 93 *tion of the minister we professed the Christian faith in the*
 107 *appointed words; we protested with our own mouth that*
 98, 121 *we renounced: and Origen, let every one remember*
 116 *what words he then used: again in Eusebius the per-*
 son baptized *made the confession and spake the words.*
 But Cyprian and Austin (two infant baptizers) say
 the Bishop repeated the form, and *demande*d the
 person or sponsor's assent, as the custom is now; and
 Cyril joins both together, saying the Catechumen
 repeated the form, in the outward house, and was
 asked his assent to a form repeated to him at the wa-
 ter. He adds, that they *faced the west* while they
 renounced, and *turned toward they east* when they
 confessed their faith.

23 174. Coming to the water they put off their
 75 cloaths, being thereby reminded that they must in
 like manner lay aside all their old sins, and utterly
 forsake them. So the New Testament, *put ye off*
 the old man with his deeds, all wickedness; and put on
 the new man which is created in righteousness; put ye on
 the Lord Jesus, be holy as he was. Again Clem.
 Alex. putting off the old man and garment of wicked-
 115 ness, have put on the incorruption of Christ. And Cy-
 116 ril, put off impurity, and put on the shining garment of
 holiness;—you put off your cloaths, a figure of putting
 off the old man with his deeds;—having put on Christ;
 —having put off your old garments, and put on the spi-
 ritual white ones. To this the Apost. Const. seem
 also to refer, when they pray that the catechumens
 may be *worthy of the garment of incorruption*; and
 Optatus when he calls baptism a garment which fits
 all ages.

175. To shew more fully the purity they gained
 by forgiveness of past sins in baptism, and the ho-
 liness required after it, they were at coming out of
 the water clothed in a clean white garment. So
 Greg.

Greg. Naz. says, some would delay their baptism till they had got ready *a handsome white garment*. 111
 To this the New Testament refers, when those who have kept their integrity are said to be *cloathed in white garments*, to *walk in white*, to *watch and keep their garments*, not to have *defiled their garments*, and to *bate a garment spotted by the flesh*: again, the Recognitions call it *the wedding garment*, and *a clean garment*; so also, Apost. Const. Clem. Alex. Optatus and Cyril as quoted above. 28 60

176. Another ceremony was anointing, which some say was also done twice, first with oil when they were undressed, and again with oil or ointment when come out of the water, at the laying on of hands. Several texts in the New Testament seem to refer to the custom of anointing, as, *the anointing which ye have received*; and one *bath anointed us*, *bath also sealed us*, may refer to the doing it twice, but as the other places make no such distinction it is doubtful. The first anointing is, I think, mentioned only by those who say it was done twice. The Apost. Const. direct, *anoint their head with holy oil*, 25
baptize in water, and afterward seal with ointment: the Recognitions also, *first anointed with oil,—lastly consecrated with these*: and Cyril *anointed from head to foot, are led to baptism, when come out are anointed on the forehead, ears, nose and breast*. But there is fuller evidence for the second anointing; so the New Testament, *God hath anointed, sealed, and given us the earnest of the Spirit*. Ye have *an anointing abideth in you and teacheth you*: and Tertullian, *coming out of the Laver we are anointed with ointment*: Cyprian also says, *he who is baptized must be anointed with oil*: 25 85
 lastly Chrysostom, how will a child defiled with heathen rites be fit to have *a seal made on the forehead*? 99 119

177. This anointing seems a compliance with the Jewish custom of anointing those set apart to great offices; so Christians are called, *Saints, Kings and* Rom. i. 7. *Priests to God*; and Tertullian says, *anointed as into* Rev. i. 6. *a Priesthood*: and it represented the giving them the Holy Ghost, to enable them to execute their office.

25 Thus St. Paul, *bath anointed and given us the earnest*
 57 *of the Spirit*. The Apost. Const. *the oil is for the*
 85 *Holy Ghost, the ointment the confirmation of the con-*
 99 *fession*; again, *Lord make this ointment powerful in the*
 116 *baptized*; also Tertullian, *ask the gifts of the anointed*.
 In like manner Cyprian, *anointed that he may have*
the grace of Christ. So Cyril, *anointed, a type of*
partaking of the richness of Christ; and again, *the*
body is anointed with ointment, the soul sanctified with
the holy and quickening spirit.

178. Perhaps this anointing was done in the form
 57 of a cross, for the Apost. Const. say, *the sealing is for*
the cross: and being the confirmation of the cove-
 25 nant between God and man it is called *sealing*.
 57 Thus, *ye were sealed with the Spirit*; the Holy Spi-
 99 rit by which ye were sealed; God who *bath also sealed*
 103 *us*: and Apost. Const. *seal with ointment*; again Cy-
 118, 119 prian *compleated with the seal of the Lord*: Cornelius
 says, *Novatian was not sealed by the Bishop*: likewise
 Ambrose, *the Priests seal*: Chrysostom also, *a seal*
made on the forehead. Hence Baptism is by many
 48 writers called *the seal*, as in the quotations above;
 50 again Clement of Rome says, *those who sin after*
baptism have not kept their seal, and advises all to
 51 *keep the seal undissolved*: In Hermas the unbaptized
 81 *have not received the seal*. Baptism is being *sealed with*
the Son of God's seal, and those who sin afterward
 109 *have broken the seal*: Tertullian says, *the Seal of bap-*
tism was added in Christianity: and Greg. Naz. *Bap-*
tism is a seal, and those who die unbaptized depart
unsealed.

179. The

179. The ancient method of baptizing seems to have been always by dipping. So Philip and the Eunuch *went down into the water*, and Paul says, *as many as were baptized were buried with him by baptism*: both Barnabas and Hermas say, *we go down into the water and come up*: Justin also, *they are washed in water*: Clem. Alex. says, *they were drawn out of the water*, and *they were washed*: hence Baptism is so frequently called *the Laver* and *the washing*. And when many objected that *Clinick baptism was defective* because they were *only poured on*, that implies that all others were dipped; and when Cyprian would vindicate it, he does not say that any other Christians were so baptized, but that some Jewish purifications were by sprinkling. Several writers say they were dipped thrice, once at each name; so Apost. Const. *if he dip not thrice but once, let him be rejected*: Tertulian is express, *we are dipped not once but thrice, at each name into each person*: Again Cyril, *ye are thrice dipped into the water*; this he says represented the three days burial of Christ, but the truer interpretation seems to be what others mention, that it was at the separate profession of the Father, the Son, and the Holy Ghost. To this dipping thrice into the three names others seem also to refer, as Paul, *the doctrine of Baptisms*; and Justin when he says, *they are dipped at the name of the Father, of our Saviour Jesus Christ, and of the Holy Ghost*; again, *there is named over him the sovereign God, he is also washed in the name of Jesus Christ who was crucified, and of the Holy Ghost who foretold him*.

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180. The dipping into the water represented their dying to sin, that is, that they would forsake it as entirely as if they were dead; and their being-buried with Christ, into the belief of whose death and burial they were baptized; as their coming up again out of the water represented their belief in his resurrection,

22 rection, and that they also must rise again with him
 30 to a new and holy life. *The baptized into Jesus Christ*
 53 *were baptized into his death, buried with him by bap-*
 57 *tism, that as Christ was raised from the dead, so we*
 116 *should walk in newness of life.—Reckon yourselves dead*
to sin,—if ye be risen with Christ seek those things which
are above. So Ignatius, believing in his death ye may
by baptism become partakers of his resurrection. The
Apost. Const. Baptism is into the death of Jesus, the
water is for burial, the dipping is dying with him, the
coming up rising with him. So also Cyril, as Christ
was crucified, buried, and rose again, so by Baptism ye
are crucified, buried, and rise again with him.

57 181. The oil with which they were first anointed,
 60 the water in which they were dipped, and the oint-
 116 ment with which they were sealed at last, were all
 84 consecrated before they were used, by a prayer put
 99 up to God to sanctify them. Of the first anointing
 the Apost. Const. say, *the oil is blessed by the Bishop;*
 the Recog. oil sanctified by prayer; and Cyril anointed
 with consecrated oil. Of the water the Apost. Const.
 pray sanctify this water; and Tertullian, having called
 on God the Spirit comes on it and sanctifies it; Cyprian
 also, the water must first be sanctified by the prayer of
 the Bishop. It is said also of the second anointing in
 Apost. Const. *Lord, make this ointment powerful in the*
 85 *baptized; in Tertullian, we are anointed with conse-*
crated ointment; Cyprian also, oil sanctified on the al-
tar; lastly Cyril, it is no more plain ointment after
consecration.

116 182. At the same time with this anointing, or
 107 the second time where they anointed twice, the Bi-
 53 shop laid his hands on their head, and prayed for the
 gift of the Holy Ghost, whereby their baptism was
 compleated, they were perfected, became Christians,
 and one of the faithful. Ignatius says, *the Bishops*
baptize and lay on hands: and Tertullian hands are
laid

laid on, and by blessing, calling down the Holy Ghost: 85
 Cyprian also, by prayer and laying on of hands they
 receive the Holy Ghost, and are compleated by the seal of 99
 the Lord. This was done at the same time with,
 and as a part of Baptism; so Paul laid his hands on 26
 the disciples at Ephesus immediately: Clem. Alex. 76
 says, *we are perfected as soon as born again*, the per-
 fecting ceremony therefore was not then delayed:
 the Apost. Const. Tertullian and Cyril, all describe
 it as done at the same time with baptism. It was
 indeed sometimes delayed where there was some
 defect, so Philip a Deacon did not lay hands on the 26
 Samaritans he baptized, and in some places a Pres- 99, 120
 byter was not allowed to do it; so afterward if there
 was any defect in the person, as in Clinick baptism, 103
 and the bringing in Infant baptism, probably occa-
 sioned the constant separation of them now prac-
 tised.

183. The person being now adopted, and become
 a son of God by baptism, immediately called upon
 him as his father, by repeating the Lord's prayer,
 to which another was added for Grace and Perseve-
 rance. So the New Testament, *the spirit of adop-* 27
tion, whereby we cry Abba father: And the Apost.
 Const. *then let the baptized say the Lord's prayer, and,* 57
Give me an undefiled body, clean heart, &c. which is
 a very good and affecting form there given: Ter-
 tullian also, *when ye come out of the Laver, ask of the* 85
Father the possessions of sons, grace, and the gifts of the
anointed.

184. Tertullian adds, they made the new bap-
 tized *taste milk and honey*; to this Barnabas seems to
 refer, *What is milk and honey? as a child is nourished* 47
first with milk, and then with honey, so we quickened
by faith, possess the land: so also Clem. Alex. *as soon*
as born we are nourished with milk, as soon as born 77
again

again are exalted with the hope of rest above, where it is said to rain milk and honey.

96

Cyprian also mentions, it was the custom to kiss the new baptized as being become brethren; *nor should any hate to kiss the infant at the giving of grace.*

C H A P. VIII.

The Form of baptizing.

86

185. **T**HE above ceremonies are what I find mentioned as used in Baptism, and I quote the authors, or at least some of them who speak of each particular, for I do not say all these ceremonies were universally used; if they had, Tertullian would hardly have said Baptism was *done with so great plainness, without pomp or great magnificence*: but I rather think, that though the principal were always practised, many varied in different times and places; that Baptism was done with great plainness in the apostles time, but that the ceremonies gradually increased afterward, as we find Cyril A. D. 370, mentions several niceties not spoken of by earlier writers.

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186. But to lay all together in order, Repentance and Faith, seem universally required before baptism in the first ages, but there was no time for a long course of instruction and trial beforehand, nor for watchings and fastings as preparations, when the Apostles baptized men as soon as they declared their belief, yet both seem established practices when the Church was settled, and the sudden and strong conversions by miracles ceased. It was also a very general custom to baptize about Easter, but never thought that no other time would do.

169

187. The

187. The first and a necessary ceremony of baptism was, *renouncing of Sin, the World and the Devil*, with all their works, riches and pomps; this was universally practised, and some say it was done twice, as it certainly was in some places and times, but perhaps not in all. Immediately after renouncing the devil followed *the confession of Faith*, and this if any is the most necessary part of baptism: this is *the answer of a good conscience* which saves; *the confession to salvation*, the sincere profession, which cleanses both body and soul, by which and not by the washing they are sanctified. The form of the confession is various, but the main purport is, Belief in God as the supreme of all, in Christ as the Redeemer, in the Holy Ghost as the witness and comforter; of obedience to, and salvation by the Church as established by the command of Christ. Where the renunciation was made twice, this profession was so also; the most usual way seems to be, that the persons baptized *repeated the form of confession themselves*; but it was sometimes done by *asking their consent* to a form repeated to them, which is chiefly mentioned in the case of sponsors for infants: Cyril says, they renounced *facing the west*, and confessed *toward the east*; but this may probably be one of the ceremonies added after the first ages.

188. Some writers say, that between the 1st and 2d confession the person *was anointed*, yet as others do not mention it, perhaps it was not always practised: but before their going down into the water, *they put off their cloaths*, to represent their *putting off the old man with his deeds*. Then having confessed *their faith*, which they now did if not before, *they were dipped* at the naming, and into the belief of the Father, Son and Holy Ghost, which seems to have been the constant method till Clinick baptism in the middle of the 3d century brought in the way of

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107, 62
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of

84 of *pouring*. Dipping was done *three times*, once at naming each of the persons, and represented their dying to sin, and being buried with Christ, with whom also they rose again at coming out of the water, and entered on a new and holy life.

175 189. They now put on a clean *white garment*, an
 183 emblem of the purity acquired, and the holiness
 182 still expected of them; this is hinted at in the New
 Testament, as is also their immediate *repeating the*
Lord's prayer, (to which some say was added a
 prayer for grace) with the *sealing them* with oint-
 ment, and *laying on of hands* for calling down the
 gift of the Holy Ghost, these therefore were prob-
 ably general practices; but the anointing so many
 places seems a later addition come in by Cyril's time.
 207 The person's baptism being now compleated, he was
 184 no longer a *Catechumen*, but *faithful, perfected, new-*
born, and a *son of God*: the giving him *milk and*
honey was an early practice in the Church, but whe-
 96 ther an universal one does not appear; as neither
 does the kissing the new baptized, which is menti-
 oned by Cyprian.

27 190. The new baptized thus entered into the
 68 Church and family of God, engaged to serve him
 75 as obedient children, and being entitled to his inhe-
 116 ritage are called the adopted, children, sons of
 119 God, and heirs of his kingdom. So the New Te-
 stament, *we receive adoption,—ye are the sons of God,*
—children of God,—and an heir of God through
Christ: and Irenæus, *receive adoption*: again Clem.
 Alex. *being enlightened we are adopted, and are truly*
the children of God: further Cyril, *Baptism gives the*
grace of adoption: lastly Chrysostom, *they are sons,*
heirs, again, none is called a son without baptism.

191. Being by *forgiveness* become innocent as a
 child, and entered on a new and holy life, they are
 said.

said to be *born again*, become a *new creature*, and such like expressions, being engaged to *walk in newness of life*. So Barnabas *renewing us by forgiveness* he hath made us a *new creation*: and Apost. Const. regenerated by water and the spirit: Justin also, *we were made new in Christ*, the person is *washed for forgiveness and new birth*: Clem. Alex. says, *born again a new and holy people*: again Tertullian, *renewed by a second birth*: Cyprian likewise mentions, *the new birth of Baptism*.

192. They were also said to be enlightened, having the gift of the Spirit to guide them into all truth; so in Hebrews, *those who were once enlightened*, that is, had been baptized; in Apost. Const. (νεωφωτισται) *the newly enlightened*, are those just baptized; yet in one place he distinguishes (φωτιζομενοι) *illuminates*, those about to be baptized, from (νεοτελεις) *the newly perfected*, or those now baptized: Justin calls baptism (φωτισμῳ) *enlightening*, because it *enlightens the mind*: Clem. Alex. says, *being baptized we are enlightened*; again it is called φωτισμα, *enlightening*, because the saving light appears; further, *he who is born again and enlightened, is freed from darkness*: and Cyprian mentions that *the light from above poured itself into his clean heart*.

193. It is added also, *but ye are washed, but ye are sanctified*; so Justin, *this washing is called illumination*: again, Clem. Alex. *it is called the Laver, because we are washed from our sins*: and Tertullian, *we are washed because we are already cleansed in heart*: Origen also, *the washing of water is a type of cleansing the soul*: likewise Cyprian, *water washes away sins*.

194. Another expression concerning the baptized is, that they are *perfected*, that is completely entered into the most perfect revelation of God's will. The Apost. Const. pray that the children may live to be *perfected*.

55 perfected, and (νεοτελεις) the newly perfected are the new
 73 baptized: and Clem. Alex. says, we are perfected
 93 when we become of the Church: again Origen, we
 109 speak wisdom among the perfect: so in Greg. Naz. to
 depart unperfected, is to die unbaptized; and Baptism
 is the mystery of perfection.

195. From these several circumstances arose the
 68, 75 following expressions, the Laver of regeneration is
 63 Baptism, he who is born again is the person baptized;
 119, 106 φωτισμῶς, enlightening, is baptism; φωτισθῆαι, the per-
 82, 109 son baptized; and φωτίζεσθαι is to be baptized; it is
 93 called λειρον, the Laver; and τελειωσις, perfection; and
 75, 91 the baptized τελειοι, the perfect, it is also called χα-
 ρισμα, Grace; and the Grace of Baptism, because of
 the forgiveness by the mercy of God.

C H A P. IX.

The Duties and Benefits of Baptism.

29 196. **T**HE person baptized being now a com-
 47 plete Christian, was entitled to all the
 51 privileges of such, and first, he received forgiveness
 63 of past sins; this all writers both adult and infant
 75 baptizers say. So the New Testament, be baptized
 86 for the forgiveness of sins: and Barnabas, baptism
 107 which brings forgiveness: again Hermas, we go down
 91 into the water and receive forgiveness; Justin says, we
 receive forgiveness of our former sins by water: also
 Clem. Alex. it is called the Laver, because we are
 washed from our sins: in like manner Tertullian, the
 outward act is being dipped in water, the spiritual effect
 is being freed from sin: likewise Eusebius, every one at
 baptism will receive forgiveness. The baptizers of little
 ones say the same. So Origen, little ones are bap-
 tized for forgiveness of sins, and, it was frequently
 debated.

debated what sins they had, for if nothing in little ones wanted forgiveness, the grace of baptism would seem needless: and Greg. Naz. would have children sanctified at three years old; and some who delay'd their baptism said, they would not take *their cleansing* yet, lest they should sin afterward. The baptizers of infants are of the same mind; Cyprian says, in *Baptism every one's sins are forgiven*, and if the greater sins of grown persons, then an infant, will receive forgiveness the easier because the sins are not his own: so Basil, '*born again*,' means amending our former birth in sin: again Chrysostom, *a man may receive pardon by baptism at any age*: lastly, Austin thought infants were saved by baptism from falling into the second death.

197. The baptized had also the gift of the Holy Ghost, an earnest of his adoption and inheritance, to enlighten and guide him into all truth, to comfort and assist him in all troubles and dangers of his christian course, and against all the assaults of the devil. So Clem. Alex. *we receive the clear eye of the Spirit*: and Tertullian, *he receives the Spirit of God*: again Origen, *he who is wash'd to salvation receives the Holy Ghost*: Cyprian also, *the baptized by laying on of hands receive the Holy Ghost*, and the same in other authors. Herein Christian baptism excell'd that of John, who refer'd those he baptized to Christ for that gift; saying, *I baptize with water, he will baptize with the Holy Ghost*; John's disciples had not received it, for *the Holy Ghost was not yet given, because Jesus was not yet glorified*; the Baptism therefore of Christ's disciples in John iii and iv, was of the same preparative kind as John's. So Tertullian, *those baptized by John had not received the Holy Ghost*; again the Lord's disciples baptized with the same baptism as John's: and Origen, *Christ reserved to himself the baptizing with the Holy Ghost*. For this reason, and because John's baptism was only preparative,

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rative, the disciples at Ephesus who were baptized unto John's baptism, were baptized again by Paul's direction into the belief of Jesus as the Messiah: So Origen, those baptized with John's baptism the apostle baptized again; and Firmilian, Paul baptized with Spiritual baptism, those baptized by John before the Holy Ghost was sent. But this gift was not gain'd merely by the outward ceremony, the chief thing was the sincerity of the person's own engagement; that is, the answer of a good conscience: so Tertullian, not that we receive the Holy Ghost by water, but being cleansed by water, are fitted by the angel for the Holy Ghost: and Origen, not all who are baptized with water are baptized with the Holy Ghost: again Eusebius says, he is blessed who with a pure spirit makes the confession: also Cyril, prepare purity of soul for receiving the Holy Ghost.

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198. In consequence of forgiveness and the gift of the Spirit, whereby the baptized were reconciled to God and strengthened for the future, they are entitled to reward, and are call'd in the New Testament, adopted, children, sons, heirs, and born of God: In Barnabas it is, I will give them their reward in it's time, the promised inheritance. In Hermas freed from death and appointed to life: So Clem. Alex. we begin to live who are deliver'd from death,—freed from darkness, and receive light, and restored to a right understanding: Again Tertullian, wash'd from the sins of our former blindness, we are made free to eternal life: Cyprian says, the foulness of his former life was cleansed, light from above enter'd, he was enlighten'd and had power given him: lastly, Chrysostom calls christians Sons and Heirs, and the promised reward our inheritance. Some suppose there is not only an habitual corruption by sin, but an original defect in nature; so Irenæus we regain the image of God which we lost in Adam: and Tertullian, every Soul is reckon'd in Adam till enroll'd in Christ; and renew'd by
a second

a second birth lays aside corruption, shews its whole light, and is received by the holy spirit as in its former birth by the evil one; again, man restored to the image of God: Greg. Naz. calls baptism a restoring the image they lost by sin: lastly, Ambrose thought children brought back from evil to their original nature.

199. Partaking of the Eucharist was a privilege peculiar to those who were baptized, and continued to persevere in holiness. The Apost. Const. caution, *lest any unbaptized enter; again, let none of the unbaptized eat it: So Justin, none may partake but he who is baptized and lives as Christ has commanded: and Cyprian, by Baptism we come to drink the Lord's cup; again Austin, eat the flesh of the son of man and drink his blood, which they cannot do unless baptized.*

And as they might not receive it before baptism, so it was given to them immediately, or as soon as might be after it. Thus the Apost. Const. *by initiation may be worthy of the holy mysteries, and partners in them: the Recognitions join, baptized and breaking the Eucharist with them: again Justin describes it thus, after he is thus wash'd, bread and a cup of wine and water is brought: so Cyril having finish'd his account of baptism adds, ye are become partakers of Christ's body and blood. And it was so establish'd a custom to partake directly, that when they began to baptize infants who knew not Christ, still they made them nominally commemorate him in the Eucharist; this seems plainly the African practice in Cyprian's time, who describes it as given to such as were too young to speak, and before they could know or prevent their parents carrying them to heathen sacrifices; for he says, they did not voluntarily forsake the Lord's bread and cup: In the same country, 150 years afterward, Austin is very positive that children can have no life in them without partaking of his body and blood. I do not speak of Infants receiving as approving of it, for I think it wrong; but*

to shew that the original practice of receiving the Eucharist immediately after baptism, which was very proper when only adults were baptized, was still continued, when by change of practice infants were baptized who are not fit to receive.

200. Baptism is a covenant, and Man is not entitled to the above privileges, unless he performs the conditions on which they are promised; which
 2 Pet. ii. 1. is, that he *hold fast the profession of faith without wa-*
 Jam. i. 12. *vering*, neither corrupting the doctrine, drawn away
 Mat. x. 32, by temptation, nor driven from it by fear of men.
 33. Christ came into the world *to purify to himself a pecu-*
liar people zealous of good works: therefore men are
 wash'd in baptism to represent the purity they re-
 ceived by forgiveness, and the necessity of persever-
 ing in holiness. That we must continue *to confess*
 30 *Christ before-men*, to hold fast his name and not deny his
 47 *faith*; Barnabas says, to appear before God we must
 75 *confess him in the congregation*; Clem. Alex. *we are*
 94 *fix'd in the truth*; again Origen, *what shall we say*
of them, who by denying have broken their covenant
with God. Others also call it a covenant which it is
 necessary to keep; Justin says, at baptism they en-
 63 *gage to live accordingly*; and Greg. Naz. *it is a cove-*
 109 *nant with God of a new and holy life.* And more
 30 fully, that *we must no longer serve sin* but persevere
 47 in holiness: Barnabas says, *we come up bringing forth*
 48 *fruit*: and Clement of Rome, *we must keep our Bap-*
 51 *tism pure and undefiled*: Hermas also, *we must offend*
 64 *no more, but continue in purity*: Justin reckons those
 true Christians *who live as Christ commanded*, and
 65, 75 *continued uncorrupt*: Again Clem. Alex. *keep the man-*
 100 *undefiled*: Cyprian calls it *Baptism, after which no one*
sins; again, *we must persevere in the strait and narrow*
 116 *way*: lastly Cyril, *keep it undefiled and pure by good*
works.

201. This steadiness to confess the faith, and constancy to perform the duties of our covenant, is the most necessary point of all; and though it is so much neglected, yet without this real goodness all outward forms are of no value; Baptism will be only *putting away the filth of the flesh*, and those *cannot enter the palace of God*, who have *broken the covenant made with him*. Obedience is the foundation of all true religion, at all times, in all places, and under all dispensations; and for the sake of that all forms were appointed. *These* (the moral duties) *ought ye to have done, and not to leave the other undone*: whatever ceremonies God has order'd for promoting virtue should not be neglected, but the most exact observance of them will make no amends for any neglect of *the one thing needful*. Luke xi. 42.

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202. But lest mankind who is frail, exposed to temptation, and *there is no man who sinneth not*, should when overcome quite despair, such on a sincere repentance, proved by a thorough humiliation and renew'd obedience, might be re-admitted by laying on of hands, a ceremony they used on many occasions; this Hermas calls *again receiving the Seal* which *they had broken*, and was allow'd to be done but once.

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C H A P. X.

Separate circumstances of Baptism.

203. **B**APTISM thus finish'd might not be repeated, *it is impossible if those once enlighten'd fall away, to renew them again*: so Hermas, *there is no other repentance but that when we go down into the water, and must offend no more*: again Clem. Alex. *fully wash'd by one baptism, answering the end of Moses's* many

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many baptisms by one only: Tertullian also, *we once enter the Laver, which must not be repeated*: in like manner Cyprian, *Baptism is once received and never repeated.*

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204. Yet they did not own that given by Hereticks to be Baptism, such were baptized by the Church if they came over to it. The Apostolick canon orders *those who admit Hereticks baptism to be deprived*: Tertullian says, *Hereticks have not the one baptism of Christians, because not the same*: Cyprian is full that *when Hereticks come to the Church, they must be baptized with it's one baptism*: and Firmilian adds, *they had met to consider of it, and rejected all baptism done without the Church*; he who admits hereticks baptism in effect *joins communion with them*; to enforce his argument, he says, *they rejected the baptism given by Bishops who had lapsed in time of persecution*, much more of those who audaciously opposed the Church. This seems to be the constant practice of the first ages, when all might know the true doctrine and practice of the apostles, and hereticks erred not through mistake but for worldly ends; but I think circumstances are so different now, that it does not follow that one sect of Christians should re-baptize those who come over to them from another. A man who is wicked, knowingly and wilfully opposes the truth, and is therefore *self-condemn'd*, is in some measure in the same case as an old heretick; but involuntary errors are of a different kind; different opinions will arise through distance of time, long establish'd errors or corruptions, prejudice of education, and the various degrees of light each one has; hence spring many involuntary, and therefore innocent mistakes; to such persons Firmilian's argument quite ceases, for I apprehend we may communicate with any sincere Christians though not of our mind in every thing, unless they require as terms of Communion something unlawful in

Tit. iii. 11.

in itself, or something we think to be so; I have no more right to impose my opinion on another, than he has his on me, and universal good-will to all, ^{1 Cor. ix. 22.} bearing with one another's infirmities, and comply- ^{Rom. xv. 1.} ing in all lawful matters, is required of all.

205. Left those who in times of persecution were hurried to martyrdom before they had time to be prepared and baptized, should be concern'd that they were cut off before they were regularly enter'd into the Church, the writers always tell them that their martyrdom supplied the place of baptism, and call it Baptism of blood; for they really die and are buried with Christ, which others only do figuratively; they most truly confess Christ who do it at the hazard of their lives, and none shew their trust in him so much as they who die for his sake. So the Apost. Const. *let a catechumen go without grief to martyrdom, for his suffering shall be a truer baptism;* and Tertul- 58
lian, *Baptism of blood supplies the place of baptism if not received.* Again Origen, *there is to some the bap-* 87
tism of blood: also fully, in Cyprian, can any baptism 90
be greater than suffering, that one confess Christ before 101
men, and be baptized in his own blood? Does any taken
confessing Christ and kill'd before baptism lose the hope of
Salvation?—they cannot be deprived of the benefit of
baptism, being baptized with the most glorious baptism
of blood.

206. The principal part of baptism in the New Testament is a real faith and sincere confession of it, not the mere outward washing, which is only *putting away the filth of the flesh*, unless there be also *the an-* 35
swer of a good conscience: in like manner Justin, *what*
avails that baptism which cleans only the body, let the 62
soul be cleansed from sin and then the body is clean also:
again Tertullian, *the soul is sanctified not by the wash-* 86
ing, but by the answer: Origen speaking to the cate-
chumens says, *not all who are baptized with water are*
N 4 *baptized*

94 *baptized with the Holy Ghost, he who forsaketh not his*
 103 *old way comes not rightly to baptism: Dionysius of*
 107 *Alexandria thought taking away faith and confession*
 115 *before baptism was making it void: Eusebius also, every*
one at baptism receives forgiveness, by believing and sin-
cere confession, with purity and truth: and to the same
purpose Cyril, prepare purity of soul by faith unfeign'd
for receiving the Holy Ghost: come not to the Laver as
plain water, but as Spiritual grace given by water; for
one baptized, but not worthy of the Spirit, does not re-
ceive perfect grace. By all these quotations which
say that Faith, Repentance and Confession, are more
material in Baptism than the outward washing, it
appears to me that the present form of private bap-
tism is wrong, for in that there is no renunciation or
profession of faith at all, till they are presented in
the Church afterward, which can be done to those
only who live, and who therefore would surely have
been more properly baptized at the same time.

55 207. The primitive Church was divided into two
 94 ranks of Christians, the Catechumens and the Faith-
 104 ful. The first were those who were in a course of
 115 instruction for baptism; so the Apost. Const. pray
 119 *that God would join the catechumens to his holy flock by*
the Laver of regeneration: Origen exhorts them, pre-
 94 *pare yourselves while ye are not yet baptized, and then*
 104 *come to the Laver: Firmilian speaks of the catechized*
 115 *who died before baptism: So also Cyril, hitherto you*
 119 *have been a catechumen, now you will be called faithful:*
 55 *and Chrysostom opposes the Catechumens and the bap-*
 73 *tized. The Faithful, or as they are sometimes call'd*
 76 *the Perfect, are those who have been baptized, and*
 77 *thereby become perfect Christians. In the Apost.*
 93 *Const. the newly perfected, mean those just baptized:*
and Clem. Alex. we are perfected when we become of
the Church; again, being baptized we are perfected;
further, the rest of the perfect is the reward promised
to faithful Christians: in Origen, to speak wisdom
among

among the perfect, is to converse of the deeper points of faith with those who have been baptized: *The mystery of perfection* is Greg. Naz. term for baptism: and Eusebius, Cyril, and Austin oppose *catechumens* and *faithful*, as the unbaptized and baptized. 109

208. In the first ages all Christian children as well as converts were rank'd among, and taught as catechumens, till they were baptized; for this Clem. Alex. is very express, *they brought children to a master*, that is the Catechist, who taught them the peculiar doctrines of Christianity, this was before, and in order that they might run to be sanctified, that is baptized: and Eusebius says, *the Church was divided into two orders, one of the faithful, the other of those not yet baptized*; and he mentions catechizing as coming before baptism, saying, *in our first catechizing, and when we were baptized*. The same custom and way of speaking still continued, when children were baptized too young to be taught before baptism; for Austin asks about a child, *is he one of the faithful or a catechumen?* So also the Eccles. Hier. says, they still retain'd the old form mention'd by Clem. Alex. of *delivering the child to a good instructor, who undertook to teach it*, and answer'd for it in baptism; only such infants could be but nominally under the catechist, who could really teach none but those who had understanding, as was the case when Clem. Alex. wrote; for which reason Origen, when little ones were baptized, chiefly speaks of the catechumens as converts. 74 107 121 122 94

209. Circumcision, the entrance into the Jewish church, is as such compared to Baptism the entrance into the Christian; so Justin, *Circumcision began with Abraham and ceased in Christ,—we received circumcision of the spirit by baptism*; to the same purpose Apost. Const. *he hath put an end to circumcision, having fulfilled it in himself*: and Chrysostom, *by Circumcision* the 37 62 58

119 *the Jews were distinguish'd from other nations, but our*
circumcision that of Baptism fills us with the grace of
the Spirit. By degrees they began to imagine other
109 *likenesses. Greg. Naz. thought circumcision on the*
8th day an argument for baptizing children before they
have reason if necessity required it; and Fidus was for
96 *drawing the parallel still closer, and baptizing on*
the eighth day: but Cyprian's whole council rejected
the proposal as without foundation. Again, because
37 *Baptism is for forgiveness, Ambrose supposes Circum-*
cision was so also, but there he was wrong, for cir-
cumcision was for a mark to divide the Jews from
the Gentiles, and to be a token of the covenant that
the Lord was their God; but under the Law of
Moses pardon was always by sacrifice. The figu-
rative circumcision of Christians mention'd in the
New Testament and early writers, means a se-
parating our hearts from sin, as circumcision divided
the seed of Abraham from idolaters, and is there-
fore call'd circumcision of the heart; and being an in-
ward disposition of mind, not an outward act done
to the body, it is call'd circumcision made without hands,
62 *being a putting off the sins of the flesh; so Justin*
68 *speaks of the circumcision of the spirit which Enoch re-*
ceived; again, circumcised from error and wickedness:
and Irenæus, circumcise the hardness of your heart:
and because Baptism obliges us to the obedience,
and entitles us to the rewards of the Christian cove-
62 *nant; therefore we are said to receive this spiritual*
circumcision made without hands by it.

210. Baptism is compared not only to circumci-
sion as the entrance into the Church, but to sacrifice
as a means of forgiveness. So the Recognitions,
60 *lest they should think on sacrifices ceasing they should*
have no forgiveness he appointed Baptism: again Justin,
62 *sacrifices appointed by Moses ceased in Christ, from whom*
is baptism. It is opposed also to the Jewish purifica-
tions as done once only instead of often, and as
really

really cleansing which they did imperfectly; as in the Apost. Const. *instead of daily he hath given one baptism only*: and Justin supposes Isaiah by 'wash ye, make you clean,' refers to *Baptism which only can cleanse the penitent*: again in Clem. Alex. *answering the end of Moses's many baptisms by one only*: lastly, Tertullian thought that not the Jewish only, but *the Gentile washings were imitations of Baptism*.

211. A restless prying into what we cannot know, especially into futurity, has been the fault of mankind in all ages. The Scriptures are very express, that *the righteous shall go into life eternal*, and that *the soul that sinneth it shall die*; in like manner Justin says, *God gave angels and men free will, that he might reward the holy and punish those who sinned*; but we are not told what will be done with those who had no opportunity to do either good or evil. Most men will however guess at what they do not know; those who retain'd the old opinion that creatures come innocent out of their Maker's hands, thought favourable of those who had not lived to sin; so Hermas, *all infants are honour'd and esteem'd of the Lord*: and Firmilian thought catechumens who died before baptism had some *benefit of their faith*. Afterwards the eastern church, finding the kingdom of heaven promised only to the baptized, fancied dead infants went into a state of neither reward nor punishment; so Greg. Naz. says, *such will be neither glorified nor punish'd*; and Ambrose of Milan hints the same, *if they should gain that unknown freedom from punishment, I do not know they can possess the kingdom*.

The infant baptizers, supposing children sinful at birth, thought them liable to punishment; so Cyprian would have infants baptized, that *no soul may be destroy'd by dying without it*: And Austin more harshly says, that unbaptized dead infants *fall into the second death*. But as we are not told what will become

become of them, and can no otherwise know it; as God only knows what they deserve who have done nothing; whether those who have had no trial here will have one hereafter, and why such were sent into the world at all, who are taken away before they are of any use to it; the best way is to leave it undetermined, *secret things belong to God, those only which are revealed to us*: and in better hands they cannot be than in his *whose mercy is over all his works*, for, *lovest thou the creature more than he who made it?*

Deut. xxix.
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Pf. cxlv. 9.

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212. I have sometimes translated *ιερευς* and *Sacerdos Bishop*, because on comparing the places together they seem'd to me to mean so; Ignatius says, *the Bishops who are the priests* (*ιερεις*): in the Apost. Const. it is *Baptism by blameless bishops* (*ιερευν*); *the bishop* (*ιερευς*) *having baptized him*; *the oil is blessed by the Bishop* (*αρχιερευς* high priest): so Tertullian says, *the high priest* (*summus sacerdos*) *who is the Bishop*: and Cyprian, *the water must first be sanctified by the bishop* (*sacerdote*); again, *water sanctified by the prayer of the bishop* (*sacerdotis*). It must be translated *Bishop*, because he says, *We only* (*bishops*) *gave baptism*; and a Christian priest is call'd (*πρεσβυτερος*) elder, that is the word always used in the New Testament, Ignatius, Apost. Const. and Eusebius: Tertullian uses the same word in Latin *presbyteri*; and Firmilian as printed with Cyprian calls them *elders* (*maiores natu.*)

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113

213. I found *μαθητευω* in the New Testament always meant such discipling as comes by teaching; Justin also uses it of those who had been *taught Christianity from their childhood*; and Basil not of Baptism, but expressly of that teaching which was to prepare men for it.

A P P E N D I X.

Shewing the meaning of certain words as they are used in the New Testament.

214. Παιδιον.

MAT. ii. 8. Search for the Child, 9, 11, 13, 14.

Luke ii. 17. They made known what was told them about the child, 21, 27.

These are spoken of Jesus when a new born infant.

Luke i. 59. They came to circumcise the child, 66, 76.

This is John the Baptist when a perfect infant.

John xvi. 21. As soon as she is deliver'd of the child.

Heb. xi. 23. They saw he was a fine child. *Moses three months old.*

All the above places speak of perfect infants.

215.

Mat. ii. 20. Take the child into the Land of Israel, 20, 21.

Luke ii. 40. The child grew, i. 80.

Jesus coming out of Egypt, and he and John Baptist growing from their infancy: children rather bigger than the former, yet still very young.

216.

Luke xviii. 15. They brought to him infants (βρεφν) that he might touch them. 16. Jesus said suffer children to come to me. 17. Mar. x. 13, 14, 15. Mat. xix. 13, 14.

No age is mention'd; they are in one place call'd (βρεφν) infants.

217.

Mat. xviii. 2. Jesus set a child among them. 3. Unless ye become as children ye shall not enter into

into the kingdom of heaven. 4. Whoever shall humble himself as this child is greatest. 5. Whoever shall receive one such child in my name receiveth me. 6. Whoever shall offend one of these little ones (μικρων) who believe in me. Mar. ix. 36, 37. Luke ix. 47, 48.

These children were young and not yet corrupted, yet they had understanding, for they humbled themselves and believed; it is also spoken of such grown persons as imitate the innocence of children.

218.

Mar. ix. 24. The father of the child cried, Lord, I believe.

21. How long is it since this happen'd to him? he said from his infancy (παιδιοθεν).

Mat. xvii. 18. The child (παις) was healed, Luke ix. 42.

He is called both παιδιον and παις, and was of a considerable age, for the disorder had continued long upon him.

219.

Luke vii. 32. They are like children calling to one another.

Mat. xi. 16, 17. Like children (παιδαριοις) saying, we have piped and ye have not danced.

Παιδια and παιδαρια are here children at play.

220.

1 Cor. xiv. 20. Be not children in understanding, in evil be as little children (νηπιαζεις), in understanding be perfect men (τελειοι).

Παιδια are here greater than νηπιοι, and less than τελειοι.

221.

1 John ii. 13. I write to you, children, because ye have known the father.

These were old enough to have understanding; they are distinguish'd from πατερες fathers, and νεανισκοι young men.

222.

Mar. v. 23. My little daughter (θυσαιτερον) is dying. 35. Thy daughter (θυσαιτης) is dead. 39. The child

child is not dead but sleepeth, 40—41, 42. The Damsel (κορασιον) arose and walk'd, for she was 12 years old, 41. Mat. ix. 24, 25.

Luke viii. 42. He had an only daughter about 12 years old. 51. The father and mother of the child (παῖδός) 54.

She is call'd θυγατριον, θυγατήρ, πατριον, πατήρ, and κορασιον, and was 12 years old.

227

223.

Mat. xiv. 21. Men, beside women and children, xv. 38.

Mar. vii. 28. The dogs eat of the children's crumbs.

Heb. ii. 13. I and my children.

Luk. xi. 7. My children are with me in bed.

John iv. 49. Come down before my child dies. 50. Thy son liveth, 51, thy child (παῖς) liveth.

225

It is here children, as distinguish'd from grown men, or from their parents.

224.

Heb. ii. 14. The children partake of flesh and blood.

John xxi. 5. Children, have ye any meat?

1 Joh. ii. 18. Children, this is the last time.

Here παῖς is a familiar expression used to persons of any age.

225. Παις.

Mat. ii. 16. Herod slew all the children in Bethlehem.

They were under two years old.

John iv. 51. Thy child liveth. *No age is mention'd.*

223

226.

Luke ix. 42. Jesus heal'd the child. Mat. xvii. 18.

218

He was of a considerable age. See πατριον.

Mat. xxi. 15. Children crying in the temple, Hosanna.

These were old enough to sing praise.

227.

Luke viii. 51. The father and mother of the child, 54. See πατριον.

Luke

Luke ii. 43. The child Jesus staid in Jerusalem.
These were 12 years old.

Acts xx. 9. A young man (*νεανίας*) named Eutychus, was taken up dead. 12. They brought the child alive.

He was probably a great lad.

228.

Acts iii. 13. God hath glorified his son Jesus, 26, iv. 27, 30.

These are Jesus as being the Son of God, though fully grown up.

Παις in these places is a child of any age till grown up; or a son of whatever age.

229.

Mat. viii. 6. My servant hath the palsy, 8, 13. Luk. vii. 7. xii. 45. xv. 26.

He is several times called δούλος, a servant, in Luke. *Παις* is here a servant without regard to age.

Mat. xiv. 2. Herod said to his servants.

His courtiers.

230.

Acts iv. 25. By the mouth of David his servant, Luk. i. 69.

A servant of God.

Luke i. 54. Hath help'd his servant Israel.

Here it is a whole people.

Mat. xii. 18. My servant whom I have chosen.

The servant of God is here the Messiah himself.

231. Παιδίσκη.

Mar. xiv. 66. One of the maids of the High priest, 69. Mat. xxvi. 69. Joh. xviii. 17. Luk. xxii. 56. xii. 45. Act. xii. 13. xvi. 16.

Gal. iv. 22. Abraham had one son by a servant, another by a free woman, 23, 30, 31.

Παιδίσκη is always a woman servant.

232. Παιδάριον.

Mat. xi. 16. Like children calling to their fellows. See παιδίον.

Joh. vi. 9. There is a lad here who hath five loaves
and two fishes.

Children at play, and a lad big enough to carry fish.

233. Παιδιον.

Mar. ix. 21. How long is it since this happen'd
to him?—from his childhood.

218

234. Παιδίσκος.

1 Cor. iv. 15. If ye have 10000 instructors
in Christ.

Gal. iii. 24. The law was our schoolmaster unto
Christ. 25.

An instructor of children or beginners.

235. Παιδευω.

2 Tim. ii. 25. In meekness instructing those who
oppose. Tit. ii. 12. Acts xxii. 3.

Acts vii. 22. Moses was instructed in all the wis-
dom of the Egyptians.

These mean to teach.

1 Cor xi. 32. Being judg'd we are chasten'd of
the Lord. Luke xxiii. 16, 22. 2 Cor. vi. 9.

Rev. iii. 19. Whom I love I rebuke and chasten.
Heb. xii. 6, 7, 10.

Here it means to correct.

1 Tim. i. 20. Whom I have deliver'd to Satan,
that they may be taught not to blaspheme.

*This seems to refer to both senses, to teach and to cor-
rect.*

236. Παιδεια.

2 Tim. iii. 16. For instruction in righteousness.
Eph. vi. 4.

Heb. xii. 5. Despise not the chastizement of the
Lord. 7, 8, 11.

The first means teaching, the last correction.

237. Παιδευτης.

Rom. ii. 20. An instructor of the foolish.

Heb. xii. 9. We had fathers chasteners of our flesh.

Here are both senses, a teacher and a corrector.

238.

Παιδιον is used of children of all ages : Of perfect
infants, of little ones, of children who have under-
standing,

214

215, 217

219, 222 standing, of children at play, of those of 12 years
 220 old, of those between little ones and perfect men,
 223 as distinguish'd from their parents and grown men,
 221 as distinct from fathers and young men; and more
 224 improperly a familiar expression used to those of any
 age.

225 Παις is I think rather used of larger children than
 226 παιδιον, yet the children Herod slew under two years
 227 old are so called: it is used of children singing praise
 228 to Christ, of those twelve years old, of a lad called
 229 also a young man, of Jesus when full grown as the
 230 Son of God to distinguish him from the Father. It is
 231 also frequently used of a servant of whatever age,
 whether of man or of God, a single person, a whole
 people, and the Messiah himself are so called.

232 Παιδισκη is a woman servant.

233 Παιδαριον a lad, it occurs but twice.

234 Παιδιοθεν but once, from infancy or childhood.

235 Παιδαγωγος is a teacher of children.

236 Παιδευω, παιδεια and παιδευτης have two senses, either
 237 instruction to make men understand, or correction
 72 to make them learn. So we find Clem. Alex. chiefly
 uses παιδες of such as are in a course of instruction.

239. Νηπιος.

Matt. xxi. 16. Out of the mouths of little ones and sucklings thou hast perfected praise.

It is compared with θηλαζόντων sucklings, or opposed to it as larger, but the children it refers to were such as sang praise to Christ.

1 Cor. xiv. 20. Be as little children in wickedness.

220 *It is as less opposed to παιδια and τελειοι. See παιδια.*

240.

Rom. ii. 20. An instructor of the foolish, a teacher of little ones.

Mat. xi. 25. Thou hast hid things from the wise, and revealed them to little ones. Luke x. 21.

1 Cor. xiii. 11. When I was a child, I spake, understood, and thought as a child; but when I became a man, I put away childish things.

These

These all mean children having understanding and knowledge, but weak and imperfect in both.

241.

Gal. iv. 1, 2. The heir while he is a child is under governours; 3. We while children were under the elements of this world.

He compares mankind under the imperfect dispensations before Christianity to an heir under age, for so long he is here call'd υνπιος.

242.

Heb. v. 13. He is unskilful in the word of righteousness, for he is a little one. 1 Cor. iii. 1.

Eph. iv. 14. That we be no longer little ones, carried away with every doctrine.

Christians weak and unskilful in the word are compared to little ones.

243.

The meaning of υνπιος is pretty uniform, children who are capable of learning, and have understanding and knowledge, but are weak and imperfect in both; sometimes men who are weak and unskilful as they. 240 242

244. ΤΕΧΝΙΟΝ.

Joh. xiii. 33. Children, yet a little while I am with you. 254

1 Joh. v. 21. Children, keep yourselves from idols. iii. 7, 18.

iv. 4. Children, ye are of God.

A familiar expression without regard to age.

245.

1 Joh. ii. 12, 13. I write to you, children, — fathers, — young men, — children. (τεχνια, πατερες, νεανισκοι, παιδια)

Gal. iv. 19. My children of whom I travail in birth again.

Children as opposed to fathers and young men; and men spoken of as little children because of their weakness.

246. ΤΕΧΝΟΓΟΝΙΑ, ΤΕΧΝΟΓΟΝΕΩ.

1 Tim. ii. 15. She shall be saved in childbearing.

v. 14. That the younger women marry, bear children.

These refer to children before they are born.

247. ΤΕΛΕΥΟΥ.

Rev. xii. 4. To devour her child as soon as it was born. 5.

Acts. xxi. 21. That they should not circumcise their children.

Mat. ii. 18. Rachel bewailing her children.

1 Theff. ii. 7. Cherisheth as a nurse her children.

Children just born, eight days old, under two years, and at nurse.

248.

Luke ii. 48. Son, why hast thou thus dealt with us?

1 Theff. ii. 11. Exhorting you as a father his children. 1 Cor. iv. 14. 2 Cor. vi. 13.

Children for whom parents are anxious, and whom they instruct.

Luke xi. 13. If ye know how to give good gifts to your children. Mat. vii. 11. xv. 26. Mar. x. 29. 2 Cor. xii. 14.

Luke xv. 31. Son, thou art ever with me. Mat. xviii. 25.

1 Tim. iii. 12. Ruling their children well. 4. Mat. xxi. 28. Phil. ii. 22. Eph. vi. 1, 4.

Children as part of their father's family.

249.

Luke i. 7. They had no child. Acts vii. 5. 2 John 1, 13. Gal. iv. 27.

Mat. x. 21. The father shall deliver up the son, children shall rise up against their parents. Luke i. 17.

Mar. x. 29. Whoever hath forsaken wife or children. xii. 19. Luke xiv. 26. Acts xxi. 5.

Children as opposed to parents.

250.

Mat. iii. 9. To raise up children to Abraham. John viii. 39. Rom. ix. 7.

1 Pet. iii. 6. Sarah, whose daughters ye are. Gal. iv. 28, 31.

Luke

Luke xxiii. 28. Weep for yourselves and your children. Mat. xxvii. 25. Acts ii. 39. xiii. 33.

These mean posterity.

251.

John xi. 52. To gather together the children of God. i. 12. Rom. viii. 16, 17, 21.

Phil. ii. 15. Blameless, sons of God. Eph. v. 1.

1 John iii. 10. In this the children of God are manifest, and the children of the devil.

Rev. ii. 23. I will kill her children with death.

Luke vii. 35. Wisdom is justified of all her children.

Gal. iv. 28. We are the children of the promise. Rom. ix. 8.

1 Pet. i. 14. Children of obedience.

Eph. v. 8. Children of light.

ii. 3. Children of wrath.

2 Pet. ii. 14. Children of the curse.

Children of God are those who serve him, children of the promise those to whom the promise was made; and so of the rest.

252.

Mat. xxiii. 37. How often would I have gather'd thy children together. Luke xiii. 34.

Luke xix. 44. Shall level thee with the ground and thy children within thee.

The inhabitants of a city.

253.

1 Tim. i. 2. To Timothy my own son in the faith. 18. Tit. i. 4. Philem. 10.

1 Cor. iv. 14. As my beloved sons I warn you.

2 Cor. vi. 13. 3 John 4.

Those converted by a person.

254.

Mat. ix. 2. Son be of good cheer. Luke xvi. 25.

Mar. x. 24. Children, how hard is it for them who trust in riches to enter into the kingdom of God.

244

A familiar expression to one who is no relation.

255.

246, 247 Τεκνον means a son or child, before birth, in in-
 248, fancy, while under care and instruction, as part of
 249, 250 the family, and opposed as son to father, also remote
 posterity, those who make themselves sons by like-
 251, 252 nesses and obedience, the inhabitants of a city, and
 253, 254 persons call'd those they converted so; lastly a
 familiar expression to any.

244 Τεκνιον John generally uses as a familiar expression,
 245 it is also opposed to fathers and young men, and
 used of those weak as children.

256. Μαθητευω.

Mat. xiii. 52. Every scribe who has been instruct-
 ed (μαθητευθεις) unto the kingdom of heaven.

259 xxvii. 57. Joseph of Arimathea was become a dis-
 ciple (εμαθητευσε) of Jesus. John xix. 38. Being a dis-
 ciple (ων μαθητης) of Jesus, but secretly. Luke xxiii.
 50, 51. A good and just man—waited for the king-
 dom of God. Mark xv. 43.

xxviii. 19, 20. Convert (μαθητευσατε disciple) all
 nations, baptizing them: teaching (διδασκοντες) them
 to observe all things.

Act. xiv. 21. Having preach'd the gospel, (ευαγγ-
 ηλισταμενοι) and made disciples of (μαθητευσαντες)
 many.

*These disciples were made by teaching and converting
 them: Joseph of Arimathea was but a half disciple, as
 he durst not own his belief, and was rather waiting for
 the publick establishment of the Church: The Scribe was
 one who being instructed was to lay it up in his mind, to
 be ready to teach others.*

257. Μαθητης.

Mat. x. 24. The disciple is not above his master.
 25. Luk. vi. 40.

John ix. 28. Thou art his disciple, but we are
 Moses's disciples.

Mar. ii. 18. The disciples of John and of the
 Pharisees used to fast. Luk. v. 33. Mat. xxii. 16.

Act. xx, 30. Speaking perverting things to draw
 away disciples after them.

Μαθητης

Μαθητης here is one taught and guided by any particular person.

258

Joh. i. 35. John stood and two of his disciples.
37. iii. 25. Mar. ii. 18. Mat. ix. 14, Luk. v. 33.

Luk. vii. 18. The disciples of John told him of all these things. 19. Mat. xi. 2. xiv. 12. Mar. vi. 29. Luk. xi. 1.

Joh. iv. 1. The Pharisees heard that Jesus made more disciples than John.

These disciples were the immediate followers of John Baptist.

259.

Joh. ix. 27. Will ye also be his disciples? 28.

Luk. xix. 37. The whole multitude of the disciples began to rejoice.

Mat. x. 42. Whoever shall give a cup of water to one of these little ones in the name of a disciple. Mar. ix. 41.

Joh. xix. 38. Joseph, being a disciple of Jesus but secretly. Mat. xxvii. 57. Mar. xv. 43. Luk. xxiii. 51. 256

Joh. viii. 31. If ye continue in my word, ye are truly my disciples. xv. 8. xiii. 5. Luk. xiv. 26, 27, 33.

These are such as believed in Christ, though not his immediate followers.

260.

Mat. viii. 23. He went up into a ship, and his disciples follow'd him.

Luk. vi. 13. He call'd his disciples, and out of them he chose twelve. x. 1.

Mat. xiv. 19. He gave the loaves to the disciples, and the disciples to the multitude. xv. 36.

Luk. ix. 40. I besought thy disciples to cast it out, and they could not.

In these and many more places μαθητης is one of Jesus's direct followers, whether of the twelve apostles or of the others who accompanied him.

261.

Luk. ix. 1, 2, Calling his twelve disciples he sent them to preach. Mat. x. 1. Mar. vi. 7.

Mat. xx. 17. Jesus took the twelve disciples apart xi. 1. Luk. vi. 13.

xxvi. 18. I will keep the passover at thy house with my disciples. 20. When the evening was come, he sat down with the twelve.

Mar. xvi. 14. He appear'd to the eleven as they sat at meat.

In these and other places μαθητης is restrain'd to the twelve apostles, as the principal disciples.

262.

Act. vi. 1. When the disciples were multiplied.

ix. 26. The disciples were afraid of Saul, not believing that he was a disciple. 1.

xiv. 22. Comforting the souls of the disciples, and exhorting them to continue in the faith.

xi. 26. The disciples were call'd Christians first in Antioch.

In these and almost all the other places in the Acts, to be a disciple is the same as to be a Christian, except in the following places.

263.

xviii. 25. Apollos was taught the way of the Lord, knowing only the Baptism of John.

xix. 1, 3. Disciples at Ephesus, — To what were ye baptized? they said to John's baptism.

Here some who believed in Christ only on John Baptist's testimony, are reckon'd imperfect disciples.

264.

Διδασκω is the usual word for teaching in general, and ευαγγελιζω for preaching the Gospel; but μαθητεω is something further than either of them, and means *so to teach as to persuade*, and is I think fully express'd by the word *convert*: some would render it *to disciple* as more literal, but then it must be understood of such discipling as comes by instructing, for I do not find it means any other way of becoming a disciple

or

or entering the Church, but what comes by teaching.

Μαθητης is a disciple, follower, one who believed 257
 in, was taught or guided by any particular person,
 as Moses, John baptist, the Pharisees, Jesus, or 258
 Hereticks. Before Jesus's resurrection some are
 call'd his disciples who believed in him as the Christ,
 though they were not his direct followers, nor even 259
 publicly confess'd him, as Joseph of Arimathea
 and others. The most usual sense is one of those
 who were call'd by, and follow'd Jesus as his dis- 260
 ciples, oftentimes it is taken more strictly for the
 twelve apostles; but when after Jesus's resurrection 261
 none was own'd as a disciple unless he openly con-
 fess'd him to be a disciple, means to be a Christian, 262
 whether he was converted before Christ's death or
 afterward: the word is always so used in the Acts, 263
 except that some who believed in Christ on the
 authority of John the baptist are reckoned imper-
 fect disciples. But in all cases they became disciples
 by teaching and convincing.

265. Οἶκος.

Mar. ix. 28. As he enter'd into the house.

Joh. xi. 20. Mary sat in the house.

Act. vii. 47. Solomon built him an house.

Here and in many other places it means a house, the building itself.

266.

Heb. xi. 7. Noah prepared an ark for the saving his house.

1 Tim. iii. 4. Ruling his own house well. 5. 12.

2 Tim. iv. 19. Salute the house of Onesiphorus.

Luk. xi. 17. A house divided against a house falleth.

See more below. *It is here the family in the house.*

267.

2 Tim. i. 16. The Lord shew mercy to the house of Onesiphorus.

Luk.

Luk. x. 5. Peace be to this house.

xix. 9. To-day is salvation come to this house.

270 Act. xviii. 8. Crispus believed in the Lord with all his house.

x. 2. Cornelius fear'd God with all his house.

xi. 14. Words by which thou and all thy house shall be saved.

Tit. i. 11. Who subvert whole houses.

I Cor. i. 16. I baptized also the house of Stephanas.

Act. xvi. 15. When she was baptized and her house.

31. Believe and thou shalt be saved and thy house.

32. And they spake the word to him, and to all who were in his house. 33. He was baptized and all his straightway. 34. Believing on God with all his house.

The House or all the House are here said to have received Mercy, Peace and Salvation ; to have believed, fear'd, been spoken to, to be saved or subverted in general, without regarding whether every particular in it was capable of it. In the same manner they are said to be baptized, which must therefore be understood with the same latitude. The Tailor's family indeed are said to be all baptized, and the word was spoken to all, and all believed.

268.

Luk. i. 69. Hath raised up salvation in the house of David. 27. ii. 4.

Heb. viii. 8. I will make a new covenant with the house of Israel, and with the house of Judah. 10.

Act. ii. 36. vii. 42. Mat. x. 6. xv. 24.

Luk. i. 33. He shall reign over the house of Jacob.

Heb. iii. 6. Christ as a son over his house, whose house we are.

I Pet. iv. 17. Judgement must begin at the house of God.

Here it is the whole posterity of any person : a whole nation ; or a body of men united under one head as God or Christ.

269. Οἰκία.

Mat. vii. 24. Who built his house upon a rock. 265

Joh. xii. 3. The house was fill'd with the odour.

Luk. x. 7. Go not from house to house.

Here and in most other places it means the house itself.

270.

1. Cor. xvi. 15. The house of Stephanas is the first fruits of Achaia.

Phil. iv. 22. Chiefly they of Cæsar's house. 266

Mat. xii. 25. Every house divided against itself shall not stand. Mar. iii. 25.

x. 13. If the house be worthy, let your peace come upon it.

Joh. iv. 53. Himself believed and his whole house. 267

Οἰκία is sometimes used of the family, but not so often as οἶκος.

271. Οἰκιακοί.

Mat. x. 25. How much more those of his household.

36. A man's foes shall be his own family.

272.

Οἶκος means either *the House* itself, the *Family*, a 265, 266

whole People descended from one stock, or a *Body of* 268

men united under one head. Things are said to be

done to *the House* or the *whole House* without regard- 267

ing whether every *individual* was capable of it, as

that they believed, fear'd God, &c. Lydia's and

the Jailor's families are expressly said to be baptized

with them, and Stephanas's was probably so, but

whether or not there were any exceptions is not cer-

tainly said, except as to the Jailor's family, who *all*

heard, believed and were baptized.

Οἰκία is chiefly used of the house itself, but some- 269

times of the family in it. 270

Οἰκιακοί are the persons of the family. 271

273. Βαπτω.

Luk. xvi. 24: That he may dip the tip of his finger in water (ὕδατος).

Joh. xiii. 26. To whom I shall give a sop when I have dipped it.

Rev. xix. 13. Cloath'd in a garment dipped in blood.

Εμβάπτιω.

Mat. xxvi. 23. He who dippeth his hand with me in the dish.

Mar. xiv. 20. One of the twelve who dippeth with me in the dish.

Joh. xiii. 26. And having dipped the sop.

All these mean to dip into.

274. Βαπτισμα.

Mat. xxi. 25. The baptism of John. iii. 7. Mar. xi. 30. Luk. vii. 29. xx. 4. Act. i. 22. x. 37. xviii. 25. xix. 3.

Luk. iii. 3. Preaching the Baptism of repentance. Mar. i. 4. Act. xiii. 24. xix. 4.

John's baptism spoken of in general.

275.

Eph. iv. 5. One Baptism.

1 Pet. iii. 21. The like figure Baptism now saves us.

Col. ii. 12. Buried with him in Baptism, in which also ye are risen with him. Rom. vi. 4.

22, 57 *These are Christian baptism, and the last calls it being buried and risen again with Christ; referring to their being dipped into and rising out of the water, as other writers also mention.*

276.

Mat. xx. 23. Ye shall drink my cup, and be baptized the Baptism which I am baptized. Mar. x. 38, 39.

289 Luk. xii. 50. I have a baptism to be baptized. *Sufferings are here call'd baptism.*

277. Βαπτισμος.

288 Mar. vii. 8. Ye keep the traditions of men, the washing of pots and cups. 4.

Heb. ix. 10. The first covenant stood in divers washings.

vi. 2. The doctrine of Baptisms, and laying on of hands.

It is chiefly used of legal washings for purification, but in Heb. vi. 2. of Christian Baptism; and being there in the plural number seems to refer to the three several dippings then used in it.

278. Βαπτισμός.

Mat. iii. 1. In those days came John the baptist. 287

Mar. viii. 27, 28. Whom do men say that I am? they answer'd, John the baptist. Mat. xvi. 14. Luk. ix. 19. Mat. xiv. 2, 8. xvii. 13. Mar. vi. 24. 25.

Luk. vii. 20. John the baptist hath sent us. 28, 33. Mat. xi. 11, 12.

Βαπτισμός is used of none but John the baptist, who was so call'd because he first practised Baptism, and was famed all over Judea for it. 6

279. Βαπτίζω. 1. Of John's baptism.

Mar. i. 4. John was baptizing in the wilderness.

Joh. i. 28, 32. x. 40. iii. 23.

Joh. i. 25. Why then dost thou baptize? Act. xix. 4.

Luk. iii. 12. Publicans came to be baptized. 7, 21.

Mat. iii. 13, 14. Act. xix. 3.

vii. 29. Having been baptized the baptism of John.

30. Mat. iii. 16.

No particulars are here mention'd.

280.

Baptizing (εν) in water or Jordan.

Mar. i. 8. I baptized you in water. Mat. iii. 11.

Joh. i. 26, 31, 33.

Mat. iii. 6. Were baptized of him in Jordan.

Mar. i. 5.

In the following it is βαπτίζω ὕδατι, the εν being left out.

Luk. iii. 16. I baptize you with water, he shall baptize you (εν) in the Holy Ghost. Act. i. 5. xi. 16.

They were baptized in or with water; and John's baptizing in water is opposed to Christ's baptizing with the Holy Ghost. Luke leaves out the εν, and says βαπτίζω ὕδατι. 285

281. Baptizing (εις) into.

Mar. i. 9. Jesus was baptized of John into Jordan. 284
Mat.

Mat. iii. 11. I baptize you (*εἰ*) in water (*εἰς*) into repentance.

Act. xix. 3. Into what were ye baptized?—into John's baptism.

They were baptized or dipped into Jordan, into or to John's baptism, and unto or to repentance.

282.

2d. *Jesus's baptism during his ministry.*

Joh. iii. 22. Jesus came into Judea, and there baptized. 26.

iv. 2. Jesus did not baptize, but his disciples. 1.

These are all general expressions.

283. 3d. *Christian Baptism.*

Mar. xvi. 16. He who believeth and is baptized shall be saved. Act. ii. 41. viii. 12, 13, 38. xviii. 8.

Act. x. 47. Can any forbid these to be baptized, who have received the Holy Ghost? 48.

1 Cor. i. 14. I baptized Crispus and Gaius. 16, 17. Act. ix. 18. xxii. 16. xvi. 15, 33.

These are baptizing in general.

284.

*Baptizing into (*εἰς οὐνομα*).*

Mat. xxviii. 19. Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

Act. viii. 16. They were baptized into the name of the Lord Jesus. xix. 5.

Rom. vi. 3. Whoever were baptized into Christ Jesus, were baptized into his death.

Gal. iii. 27. Whoever were baptized into Christ have put on Christ.

1 Cor. i. 13. Were ye baptized into the name of Paul? 15. Lest any should say I baptized into my own name.

x. 2. They were baptized unto Moses in (*εἰ*) the Cloud, and in the Sea.

xii. 13. We were baptized in one spirit into one body.

It is baptizing into the belief of and obedience to a person, but baptizing into one body, is entering into and joining in it.

εἰς ὕδωρ.

Act. viii. 38. They went down into the water, 281
and he baptized him.

285. baptizing (εἰς) in.

Mat. iii. 11. He shall baptize you with the Holy
Ghost, and with fire. Mar. i. 8. Luk. iii. 16. Joh.

i. 33.

Act. i. 5. John baptized with water, ye shall be 280
baptized with the Holy Ghost. xi. 16.

1 Cor. xii. 13. We were all baptized in one Spirit.

That is, received the gift of the Spirit.

286.

Act. x. 48. He commanded them to be baptized
(εἰς) in the name of the Lord.

ii. 38. Repent and be baptized (ἐν) at the name
of the Lord.

*These occur but once, and seem little different from (εἰς)
into.*

287.

Mar. vi. 14. John the Baptizer (ὁ βαπτίζων). *The* 278
same as βαπτίζων.

288.

Mar. vii. 4. When they come from the market
except they wash they eat not.

Luk. xi. 38. He wonder'd that he was not first
wash'd before dinner.

These are Jewish washings for purification. See 277
βαπτισμός.

289.

Mat. xx. 22. Are ye able to be baptized the
baptism which I am baptized? 23. Mar. x. 38, 39.

Luk. xii. 50. I have a baptism to be baptized.

Baptizing in an improper sense is used of the sufferings 276
he was to undergo.

290.

βαπτίζω and ἐμβαπτίζω mean to dip into, 273

βαπτισμα is used either of John's or Christian bap- 274
tism, in the last they are said to be buried by it; suf- 275
ferings are also improperly call'd baptism. 276

Βαπτ-

277 βαπτισμος is generally Jewish purifications, but is
once used of baptism.

278 βαπτιστης the baptizer is appropriated to John who
began it.

280 βαπτισμῳ when used of John's Baptism was (εν) in
285 water or in Jordan, and opposed to Christian bap-
tism, which was (εν) in or with the Spirit; once it is
281 (εις) into Jordan, again (εις) unto repentance, and the
disciples at Ephesus had been baptized (εις) unto
John's baptism.

284 Of Christian baptism it is said they were baptized
(εις) into the name, into Christ, into his death, and
286 into one body: once they are order'd to be baptized
284 (εν) in the name of the Lord, another (επι) at the name.
285 Again they went down (εις) into the water, and they
288 were baptized (εν) in or with the Holy Ghost. It is
289 twice used of Jewish washings for purification, and
more improperly for sufferings to be undergone.

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Hermas		Tertullian	Rigaltius	Paris 1634
Ignatius		Origen	De la rue	Paris 1733, &c.
Apost. Const.		Cyprian	Fell.	Oxford 1682
Recogn. Clem.		Eusebius	Reading	Camb. 1720
Justin Martyr	Paris 1742	Cyril	Milles	Oxford 1703

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